

By reciting Radhasoami Nam,
Let thy life most fruitful be.
Being the only true Nam,
Keep It innermost within thee.

PREM PATRA RADHASOAMI

Vol. I

Radhasoami Nam

Radhasoami Nam

*English Version of the Discourses of
Parm Purush Puran Dhani Huzur Maharaj*

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IN COMMEMORATION

OF

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of

Param Purush Puran Dhani

MAHARAJ SAHEB

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P R E F A C E

Soamiji Maharaj, the August Founder of the Radhasoami Faith, was graciously pleased to establish an open General Satsang in the year 1861. This General Satsang will now be completing one hundred years in 1961, which marks the beginning of a new era, so to say, in the history of Radhasoami Satsang. During the regime of each Sant Sat Guru, one new state or province was specially attracted towards Satsang. For example, the people of Márwár and Sindh were particularly attracted during the regime of Huzur Maharaj, those of Bengál during Maharaj Saheb's regime and those, of Gujrát during Babuji Maharaj's regime, and they accepted Radhasoami Faith in greater numbers. And now in the second century when the advent of the next Sant Sat Guru is eagerly cherished, it appears, that there may be the turn of the Westerners. Quite a good number of Americans have recently joined the parent line of Radhasoami Faith, represented by Soami Bagh, Agra. So, the need for the translation of the original literature into English has become all the more imperative.

The Prem Patra was a fortnightly periodical containing the Discourses dictated by Param Purush Puran Dhani Huzur Maharaj, the second Sant Sat Guru of the Faith. It is in six volumes. The English version of its first volume is being presented specially for the benefit of our Satsangi brethren in U. S. A. and other Western countries.

This translation of Prem Patra, like that of Sar Bachan Prose, is a faithful and correct rendering in English of the original subject matter in Hindi.

The undersigned offers his sincere thanks to Sri Harihar Prasad, (Retd.) Assistant Accounts Officer, Uttar Pradesh, Sri Gur Dayal Sahai Mathur, (Retd.) Assistant Settlement Officer, Government of India, Sri Padam Adhar Sinha, Vice Chairman, Soami Bagh Town Area Committee, and Sri B. J. Patel & Partners, Kenya Watch Co., Ltd., East Africa, for the help and assistance rendered by them.

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S. Maheshwari

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the period 1st May 1893 to 30th April 1894*

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Radhasoami Dayal ki Daya Radhasoami Sahai

PREM PATRA RADHASOAMI

PART I

Translated into English from the original (in Hindi)

Discourse I

IMPORTANCE OF SARAN (TAKING SHELTER UNDER THE PROTECTING CARE OF THE SUPREME BEING OR LORD)

1. A devotee should consider Rádhasoámi Dayál as the Supreme Lord, Omnipotent, All-merciful and the Prime Mover of everything, and he should seek the protection of His Holy Feet in such a way that, whatever he may do, the result of it all may be left to *His Mauj* or Holy Will. Whatever be His Mauj, he should be pleased with it. As far as possible, he should devote himself to Bhajan, Sumiran and Dhyán, and reading of holy books, service of the Guru and Satsang. He should place implicit faith in His mercy. In this way, all those, who act up to it, will be able to carry on smoothly. If one leaves the result of everything, one does, to *Mauj*, there will be no attachment. While doing anything, he will be free from the effects of such actions. If by internal devotional

practices he has adopted such a Saran, then by the grace of His mercy all the past and *Sanchit* Karams* will be gradually eradicated, and whatever actions are done with reliance on Mauj, no *Kriyamán* Karams* will result from such actions, and the force of *Prárabdha* Karams* will also be appreciably lessened. In this way, a smooth life and salvation will be within easy reach, and a devotee, during his own life, will be able to see all the three classes of Karams being rooted out. If the attainment of the Holy Feet of Radhasoami Dayal is his goal, with a firm determination not to halt at any intermediate stage and not to rest till he has attained that goal, and if he continues his devotional practices, always increasing his love and faith in the Holy Feet of Radhasoami Dayal and detaching his mind from this world, except to the extent, it is necessary to do so, then it is possible for him to reach the highest spiritual region, the abode of the true Supreme Being in one life or in two, or in case of any deficiency, in three lives. But the next birth will be better than the present one, in as much as, the spiritual attainment will be greater, so also the worldly comforts; he will surely meet Sat Guru and by attending His Satsang, even in a day or two, he will regain the progress made by him during the course of his previous life. During the period between his death and re-birth, he will be located in some higher region, where he will get the Darshan (vision) of the Sat Guru and hear His discourses. In the life

*See "Karam" in Glossary of Sar Bachan Prose.

thereafter, he will again get Satsang and Darshan of the Sat Guru and will start his journey upward from the stage he had attained in his previous life. In this way, there is no harm or loss of any kind in such re-births. On the other hand, it is a matter for gratification that progress continues and he may reach the original or the highest spiritual abode. This sort of *Saran*, as explained above, is of the highest category. Every one should take the *Saran* of this kind and continue his devotional practices. While living and at the time of death, the benefit derived will be according to the class of *Saran* taken. There are many grades in *Saran*. What grade of *Saran* a man has taken, can be judged by himself, i. e., by ascertaining how far he relies on *Mauj* and performs his devotional exercises, depending on His grace and mercy. One who has taken complete *Saran*, i. e., surrendered oneself completely to His Will, will attain the goal only in one life. According to the deficiency in *Saran*, there will be corresponding delay in attaining the goal.

2. Just as a spirit, residing in every living being, carries on all the functions of the body through the media of its currents, and is the main-spring of all the activities in the physical frame, similarly Radhasoami Dayal is the giver of all energy to spirit entities. He is the Prime Mover, and is present in the innermost quarter of every being. This proves that He is All-powerful, and thus there appears no difficulty in accepting Him as such. But the mind is prone to rely on its own cleverness and efforts and does not place complete

reliance on the grace and mercy of Radhasoami Dayal. The reason for it is that a man is not prepared to rely fully on mercy, in respect of those matters and things, to which he is more attached; he relies on his own actions and exertions, rather than on His mercy. In case he fails to achieve success according to his own wishes, he feels dissatisfied and miserable and thinks, he failed because he did not act in a particular manner or because he ignored some essential matter, forgetting Mauj altogether, and does not abide with Mauj. Such persons do not place full reliance on Saran. They wish that Radhasoami Dayal should arrange everything according to their wishes. If it does not happen so, they, leaving all reliance on Mauj, make their own efforts to the best of their ability. This kind of Saran is defective. But if there is a sincere and firm desire to avail oneself of Saran, and he continues his efforts and devotional practices, then one day he will attain complete Saran. To achieve such a Saran, it is necessary to have some 'Vairágya' (dislike) for the objects and pleasures of the world. Desires should be limited to the extent necessary. All desires, that are unnecessary or uncalled for, should be checked or given up. Effort is not prohibited, but it should be done having reliance on Mauj.

3. The result of our present actions is correlated with our past Karams. If the past Karams are good, our present actions will bear good fruit, otherwise the result will correspondingly be modified. Although Radhasoami Dayal is always

there to help us, but everything cannot turn out according to the wish of the Jivas. If the past Karams are bad and harmful, their result will have to be borne in a lesser or greater degree. In such a case, one should not lose equanimity. So long as the desires of the world continue, the effect of Karams will remain. When a man gets disgusted with the world, then only the effect of Karams will correspondingly decrease.

Question 1. One who entertains a desire for Parmáarth only and has no hope or desire of this world, will he also have to suffer the consequences of his past Karams ?

Answer. Whosoever has accepted complete and true Saran is truly disgusted with the world, whatever pleasure and pain may come to him, will be by the Mauj of Radhasoami Dayal. This will result in his spiritual good, i.e., the purification of his mind and spirit and their ascension to the higher regions.

Question 2. If one has accepted the Saran, will he have his connection with Kál ?

Answer. One, who has accepted true and complete Saran, shall have no connection with Kal. But the debt of the past Karams will have to be liquidated, though with ease, i. e., for one maund¹ he will repay a seer² only. Such a

(1) Maund=a weight equal to 40 seers or about 82 pounds avoirdupois. (2) Seer=a weight of nearly two pounds avoirdupois.

person will not augment his dealings with Kal in this life. "Dealings with Kal" means having a desire for the pleasures of the world and to work for their attainment and giving up reliance on Mauj.

Discourse 2

IMPORTANCE OF BHAKTI MARG

1. Sants have spoken highly of the Bhakti Márg,¹ and it is said that Bhakti Márg belongs to *Dayal Mat*² and *Guru Mat*. The religion, which is devoid of love and devotion, is *Mana Mat*. There are some religions, which have a little of Bhakti (devotion) and Prem (love), but they are dissipated in the worship of idols and inanimate objects, and there is no knowledge of or quest for the true Lord or Supreme Being. Sants attach importance to that type of Bhakti (devotion) only, which is directed towards the Holy Feet of the Supreme Lord, and the object of which is to meet Him, by performing internal practices. This type of Bhakti can be acquired through a Sat Guru, because He alone is the giver of the secrets about the Supreme Being.

2. The Supreme Being Radhasoami is the embodiment of Love; so also is Sat Purush. The essence of *Átma*³, *Parmátma*⁴, *Brahm* and *Pár-*

(1) Marg=A way, road, path. (2) Mat=Belief, doctrine, tenet, creed, religious belief, faith. (3) Atma=As long as the spirit is within the Pind it is Atma. (4) Parmatma=When the spirit comes out of the third Til it becomes Parmatma.

Brahm is also love. Sat Guru and the Jivas are also love in essence. Without love no one can meet the true Supreme Being. The difference lies in this that the Supreme Being Radhasoami Dayal is the source and spring, i. e., fountain-head and reservoir of Love, and Sat Purush is the ocean of Love, *Brahm* and *Pār-Brahm* are its waves and the Jiva is a drop of Love. The Jiva is imbued with *Ichchhá* (individual desire) and *Brahm* with *Máyá*. In the ocean, i. e., in *Satnám-Pad** there is little of *Máyá*, and that too is *identical or one* with that ocean. But in the source or fountain-head, i. e., in *Radhasoami Pad*, there is absolutely no trace of *Máyá*. He who desires true salvation and full liberation, should, in love and devotion, seek and try to know the true Lord. Clue to the true Lord can be given by the Sat Guru only, i. e., the Guru who is aware of all secrets. When one has contacted the Sat Guru and has come to know Him and the true Lord or Supreme Being and His secrets, he should raise his spirit internally by Surat Shabd Yoga, i. e., he should merge his Surat (spirit) in the Shabd, i. e., the sound or current which is coming down from the region of *Sat Purush Radhasoami* and is present within every one. Riding on this sound current, he should reach that Ocean of Love and the Fountain-head. When one reaches there, that is true salvation and liberation.

3. The current of Shabd is also the current of light and life, and that is also the source of love,

*Pad = A place, position, station, stage.

and the Surat has descended along this current and taken its abode or seat at the top of Pind. It is first to be withdrawn and collected at this point, i. e., the diffused spirituality in the body is first to be concentrated at this point, and then it will have to be taken to its original abode by raising it upwards. This is the *Sant Mat* or the religion of Sants. To acquire this kind of salvation, it is necessary to meet a Sat Guru. i. e., one who has access to the original abode or the topmost region, or a Sádhi, i. e., one, who is practising in this manner under the guidance of the Sat Guru, to attain the original abode. After meeting with any of these two classes of adepts, and ascertaining from him the mode of practices and acting accordingly, it is possible to reach the original abode. His Satsang should be attended to with faith and love.

4. No other religion can give out the secrets of the abode of Sants, nor does any body know of it, except the Sat Guru or the one, to whom He has revealed it. The goal of the other religions of the world is far below the *Desh* (abode) of Sants, i. e., none of them has gone beyond *Brahm and Pár-Brahm Pad*. These two regions, as also those below them, like *Sahas-dal-kanwal*, the sixth *Chakra* or centre, etc., are all within the region of *Máyá*. Those who, by performing the practices leading to these regions, have stopped or would stop in those regions, would not cross the barriers of *Maya*. Therefore, they would not be free from births and deaths. Because the

Surat (spirit) is encased in subtle and coarse covers of Maya, and these very covers constitute the body of the spirits, it is not possible to get rid of these covers without passing beyond the regions of Maya. The covers have always been changing and this change is called birth and death. All the extant religions of the world, the goal of which is within the regions of Maya, are called *Mana Mat*, as these regions are of Mind and Maya, or of *Brahmándí Mana* and *Brahmándí Máyá* or *Pindí Mana* and *Pindí Máyá*. A religion, which is not based on devotion to the true Lord, is like a shell, i. e., devoid of kernel, and it will not secure real salvation in any case. For this reason, great stress has been laid in Sant Mat on the devotion to Sat Guru and the Shabd. The appellation of "Sat Guru" is truly applicable to one, who has reached the highest spiritual region, and Shabd is His Nij Rúp (Original Form), i. e., He is Shabd Incarnate. For this reason, devotion to Him alone is true Bhakti. When the Surat, after performing such a devotion, internally and externally, reaches the region of Sants, its object will be achieved. True salvation and Uddhár shall not be attained by attending to outward forms of devotion or inward Bhakti, connected with any sphere within the limits of Maya. For this reason Sants have not approved of this kind of Bhakti or devotion.

5. It is not possible to raise the spirit beyond the limits of Brahmánd, without the performance or practices of the Shabd Abhyás. A religion, which does not aim at reaching the regions of

Sants, i. e., the purely spiritual regions, nor at the raising of the spirit, cannot lead to true salvation, even if it enjoins Shabd Abhyas. Some devotees hear the ten kinds of internal sounds mentioned in the Pátanjali¹ Yoga Shástra² and their mind also gets some pleasure due to some concentration; as it does not reveal the secrets and mode of raising the spirit, nor which Shabd or sound is coming from which region, and how to traverse the path leading to that region, perfect salvation cannot be attained by means of it. By this kind of Shabd Abhyas, the spirit will not be raised above its present level, nor will there be any change in its condition. In short, there will be no release from the regions of mind and matter, which are subject to birth and death. Therefore, those, who desire true salvation, should find out the Sat Guru, take His Saran, learn the secrets and method of Surat Shabd Yoga from Him and commence its practices. By attending His Satsang they should increase their love for the Sat Guru and go on increasing their love for and faith in the Feet of the Nij Swarúp of Radhasoami Dayal. Gradually, the Surat will one day reach the Holy Feet of the Supreme Being Radhasoami Dayal, and the task will be completed.

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1. Patanjali=The propounder of the Yoga philosophy.
 2. Yoga Shashtra=A system of philosophy, the chief aim of which is to teach the means by which human soul may be united with Brahm.

Discourse 3

OBSTACLES IN THE ATTAINMENT
OF PARMARTH

1. The greatest obstacle, in the attainment of Parmáth, is the desire for the Bhogs (pleasures) of the world, as also pride and jealousy. The desire for the worldly pleasures is more harmful than indulgence in the pleasures themselves. Hence, a devotee should not unnecessarily allow the desires, for worldly pleasures, to find a place in his heart or else he will not enjoy the intrinsic pleasure of Bhajan, because, at the time of devotional practices, his mind will give rise to thoughts of the worldly pleasures, and if, instead of pride and arrogance, Dintá (humility) is cultivated, then love for the Supreme Being will develop in his heart, day by day. To a certain extent it is easy to be Dín (humble), in the Feet of the Supreme Being and the Sat Guru, but it is difficult to be humble in dealings with the Jivas or human beings. One, who is fully imbued with the desire of Parmáth, and is truly Dín and Adhín (humble and meek) before the Sat Guru and the Shabd, will generally become more and more humble in his dealings with the other Jivas as well. As a true Parmáthí or a follower of Parmarth, one should not give place to jealousy in one's mind. If, however, there is emulation in respect of Parmarth, it would be beneficial. In other words, if a person, seeing a sincere devotee, tries to emulate him in Sewá, devotion, and spiritual

pursuits, then it would do him good. But to be envious of the praise of another, to be inimical to him, and to belittle his praise, are great obstacles in Parmáarthí progress.

2. A Parmáarthí should take care of his time. He should not fritter it away in useless and unnecessary pursuits. He should devote only so much time to his professional work or service etc., as is absolutely necessary. He should only give reasonable time to his household matters and to the care of his body. The rest of his time should be spent in Bhajan, Sumiran and Dhyán, reading, studying and cogitating upon the holy books, ruminating about spiritual matters, and talking on Parmáarthí subjects. This will lead to his progress in Parmáarth.

3. A devotee should not mix too much with the worldly persons, who are imbued with worldly desires, because they would talk loosely of this thing and that, and of past days, and will only remind him of this world and its pleasures. This will disturb and distract his mind and create desires, inclinations and conditions, which would prove harmful and obstructive in his Bhajan. Those, who come to Satsang, and talk of the affairs of the world, are extremely unfortunate. Do they not get enough time for such things in their homes ? But more unfortunate are they, who hear such people with rapt attention, and do not know the value of their own time.

4. One who unnecessarily speaks ill of another before you, then you may take it for granted that

he would also be speaking ill of you before others. This habit is a great obstacle in Parmarth, and such a man becomes a sinner for nothing.

5. One should always, and in all circumstances, watch and observe the state of his mind. Particularly in Parmarth, one should take care that his mind does not give room to pride, otherwise love of God will not take root in his heart.

6. As far as possible, one should help every other person, who is desirous of Parmarth. If he cannot help him, he should not at least do him harm, in any way. These things should be kept in mind by every religious person and then he will make progress in Parmarth, and the Supreme Father will be pleased to bestow the gift of Love on him. Kabír Sáheb has said :—

*Lene ko Sat Nám hai dene ko ann dán
Tarne ko hai Dintá dooban ko abhimán*

Meaning and explanation :—Lená=(1) to take, to receive; (2) to call, to praise. Dená=to give. Ann=food grains. Dán=gift. Tarná=swim; get over. Dintá=humility. Doobná=to be drowned. Abhimán=vanity, self-conceit. What is of value for recitation is Sat Nám, for charity the food-grains, for swimming across (the ocean of life) Dintá (humility) and for downfall Pride.

Discourse 4

THE THREE PARTICULAR HINDRANCES IN PARMARTHI PROGRESS

1. There are three great hindrances in adopting *Sant Mat* and acting up to its teachings; (1) Scepti-

cism, (2) Misunderstandings and (3) Attachment to old faiths and practices. *Scepticism* :—He who hears carefully and thoughtfully the discourses in Satsang, cogitates carefully, ponders over the exposition given by Sants and tries to understand them, can easily acquire faith in Radhasoami Dayal. Careful observation of the Creation and of the Cosmos and of Nature in its manifold aspects, will clearly establish that all these are the outcome of the Creator's definite intention, skill and purpose. If a man carefully examines his own body, he will see that there are three main factors in the build of various parts of the body, i. e., each part of his body is made to perform a particular function and how it functions clearly establishes His skill, and the purpose is that all the parts may work in unison and harmony to enable the body to carry on all its functions and activities properly. The economy of each body, earthly or celestial, can be understood in the same manner. The power of the spirit force, located in every frame, is fully apparent, as it is due to this force, that all the functions of its various organs, which are like instruments of action, and mechanism, are being carried on. Sants have disclosed that this spirit entity is a ray from that Sun, which is the Fountain-head and Source of the entire creation. And it is that Sun, which supplies energy to each spirit entity here. This Source, from which all spirit entities have emanated, is the Creator of all and He is Radhasoami Dayal. This is only a brief description. There are many grades in Creation like covers or layers. Each of these

covers or layers is a big region in the Creation. In each region or sphere, besides the other creation in it, there is one prominent spirit which is the presiding deity of that region or sphere. It supplies energy for all the functions of that sphere. The presiding deity of each of the lower spheres, derives power and energy from the Spirit or the Presiding Deity of the next higher region. The highest of these regions is the region of Radhasoami. In the beginning, the current of spirit descended from there. It came down creating regions, one after the other. This description of the various regions of the Creation proves that Radhasoami Dayal is the Creator of all and is Omnipotent. When this is fully brought home to one's mind, no doubt would then be left in regard to His being the Supreme Creator and Omnipotent.

2. Delusion or Misconception :—To consider the stages or regions, which are not the real Source or Fountain-head, as such and to dedicate one's mind and attention to them, is delusion. When there is no doubt that Radhasoami Dayal is the Supreme Creator and Omnipotent, it would be a delusion to consider the presiding deities of the lower regions as the Supreme Creator. The presiding deities of the lower spheres, and the periods of their existence, have their time limit. Therefore, he, who considers any of them as Supreme Creator, and adopts him as Isht (goal), will also be liable to death, at the time of Pralaya (dissolution) of that region and its presiding deity, and he will also be reborn, when that region is again created.

3. For these reasons, it is proper and necessary for every true Parmarthi to get a clue about the Supreme Creator Radhasoami Dayal and to apply his attention mainly to His Feet. With a fixed determination to reach His region, he should work as hard as possible in traversing the path. He will, by the grace of Radhasoami Dayal, reach His region in one, two or three lives according to the degree of his earnestness and intensity of love and will become *Ajar*¹ and *Amar*², and will attain the highest kind of bliss and happiness. Whereas he, whose attention remains engrossed in the world and its objects, will, in accordance with his actions, go on wandering in the lower regions and lower forms of bodies. He will always be liable to the sufferings and tribulations, which are the accompaniments of, and associated with, the assumption of bodies, and the hardships of births and deaths.

4. Similarly it is also a delusion, to be inordinately attached to the objects of the world, because all these things are subject to decay and destruction, and with their help very little can be done, and that too for a short while, towards the fulfilment of certain bodily and carnal desires. They cannot be of perfect and permanent happiness. It is, therefore, proper to have connection with them only in so far as is necessary. Greater indulgence in them will be a hindrance in engendering love for the Holy Feet of the Supreme Father. The result will be that such a man, will always be entangled in pleasures and

1. *Ajar*=(i) Not subject to old age or decay. (ii) Imperishable. 2. *Amar*=Undying. Immortal.

pains, and shall never be free from the cycle of births and deaths. This remark holds good equally in the case of our families, relations and all objects of the world. One should devote one's mind to them to the extent that the legitimate functions of the body may be properly discharged, so long as a man is alive. Attachment should not be to the extent that at the time of separation from a person or an object, the shock may be too much to bear, or such, as may embitter one's life and may distract his attention from the Supreme Creator.

5. Every man has his own attachments to old traditions, customs, etc., according to the country, race and faith, in which he is born and brought up, and until the attainment of intellectual development and understanding, his understanding, ideas, inclinations and living, will be according to the company he has kept, and according to the behaviour of the members of his family, neighbours and fellow citizens. Every country and race has its own *Isht* (God or faith) for worship, and certain prescribed ceremonies and customs. Due to the force of habit, every body sticks to the same old and traditional customs, objects of worship, behaviour, ceremonies, observances and ideas. In the religion of Sants, there is no interference with any body's customs and traditional behaviour, except correcting his *Isht* or faith, in respect of the true Lord. However some customs, observances, behaviour, ideas and desires are such, as may cause interference in a devotee's faith and the performance of his devotional practices, and until a

devotee, after giving proper thought and correctly understanding the teachings of the Sants, begins to consider them as inferior, trivial and useless (as in fact they are) and sincerely minimises his old leanings towards them, and gives them up as useless they will continue more or less to be harmful to his devotional practices. The *Isht* or goal and the object of worship should at once be changed. The *Isht* of all the presiding deities of the regions below Radhasoami Dhám, who are only Nature's ministering agents, for specific purposes, should be given up, and full faith in the True Being Radhasoami Dayal should be cultivated. Then only the proper performance of the practices of Radhasoami Faith will be possible. If the old observances, customs and behaviour etc., cannot be discarded altogether, then, so long as it is necessary, one may observe them outwardly with his family and caste people, but at the time of such observances, he should contemplate the form of Radhasoami Dayal, so that the evil effects of even such outward observances of those old practices may also be removed, and there may be no obstruction in his devotion and practices according to the teachings of the Sants. In fact, all the rites and customs, that are being followed in the various countries, have been evolved by the experience and wisdom of small groups of people, for the comfort and convenience of some particular class of men or for all. The behaviour, actions, understanding, strength, etc., of people and the climate and other circumstances, all change after some time. For this reason, customs and the

rules of conduct, which at one time were considered necessary and desirable, after the lapse of certain period, stand in need of change or amendment. In conformity with the times and the behaviour, nature, ideas and understanding of the people, change and reform becomes necessary. But the mind, which is a complete slave of habits, does not like these changes, on account of its short-sightedness and lack of imagination and vision. For these reasons, though the prevalent customs and observances have become extremely troublesome, people are most unwilling to part with them. It is well known that men of real understanding and merit, in any country, are always few, and the ignorant are many and numerous. Thus the attachment of the latter class of people, to the old customs and rites is much stronger. Due to their inferior intellect and comprehension, they do not like to change any old custom, however troublesome it may be. They are afraid of giving up the customs of their forefathers, lest some harm might be occasioned to them or to their family, wealth and income. This kind of fear has been created in their minds by interested persons, as the observance, of these time old customs, is always a source of income and profit to some persons. Hence, they do not like that those, who are their dupes, and whom they have made a source of their earning, should know the truth or that their eyes be opened, and they could know what is or is not for their good, and adopt the correct way of life. This is the main and most important reason for the continuance of the old customs. When, on hearing the discourses of the Sants, and perceiving the real state of affairs

of the world and the worldly people, the inner eye of a Satsangi is opened to a certain degree, he would, taking into consideration his present and future spiritual benefit, mould his behaviour in such a way, as may bring real good to him, now, and also in future. If he does not have enough strength, to openly defy the old customs and usages, he should, then, at least, devote himself internally to the practices taught by the Sants, otherwise he will not be able to make any progress spiritually. But the observing of those customs and habits, which are most harmful, such as, use of animal diet and taking of wines and other intoxicants, should be given up at once. There is no possibility of any danger to his life in doing so, nor will it be necessary to leave his family and caste fellows. On the other hand, if he studies and examines the behaviour of his caste people, he will come to know, to what a great extent, they are indulging in undesirable activities, disregarding the teachings of their own religion and the traditions of their forefathers, just for the sake of some worldly gain and enjoyment. When such is the state of things, what harm can come to the members of his family and caste, if he gives up some old and bad customs for the benefit of his soul ?

6. This does not mean that one should, for nothing, enter into controversy or quarrel with any member of his family or caste, and leave them. On the contrary, it is proper for a Satsangi, i. e., the follower of Sants, to live with, and to maintain, as far as possible, friendly relations with, them. This will be immensely beneficial to them, and in no

way, cause any harm or loss to him. If friendly relations continue, it may be hoped that by listening to his view points, they may also gradually begin to understand the importance and the superiority of the teachings of the Sants, and may begin to act up to them.

Discourse 5

OBSTACLES IN THE SPIRITUAL PRACTICES AND HOW TO REMOVE THEM

1. Some persons complain that they do not have the bliss of concentration during Bhajan, or that they have had no inner experiences. The reason is that at the time of Abhyás or devotional practice, their mind is either engaged in worldly pursuits or desires, or that they sit in Bhajan, soon after doing some worldly acts or ruminating about them, or that they are unable to know and appreciate, whatever they see or hear internally.

2. It is clear that whenever a person, at the time of Abhyás, raises in his mind the thoughts and desires of the worldly affairs, the currents of Mana (mind) and Surat (spirit) would, at that time, flow towards the sense-organ concerned. As the mind is capable of doing one thing only, at a time, and the spiritual bliss is only discernible higher up, or in the higher current, how can, therefore, the bliss or pleasure of Bhajan be had, unless the current of the mind is turned upwards and contacts the spirituality of the higher plane ?

3. Whoever sits in Bhajan or devotional practices, while thinking of some worldly object or

after finishing some worldly work, his mind and spirit are then saturated with the currents of worldly desires at that time, and his attention and tendency would be downwards. So, unless he turns his attention in right earnest and sits in Bhajan with deep love and yearning, his mind and spirit would not be earnestly and wholly engaged in Bhajan and therefore no bliss would be perceived. In the circumstances, it is proper for him to recite thoughtfully some hymns of Chetáwaní (warning) or Virah (deep yearning) or Prem (Love and Devotion) from the *Barí Pothí*, Sar Bachan Poetry, and thus divert his attention. Then, of course, he can derive some bliss and pleasure in Abhyás (spiritual practices).

4. There are some persons who, after knowing the secrets of heavenly spheres, desire that the first sphere should be open before their eyes immediately. Whatever glimpse they get of that region, they wish that it should permanently remain before them, and if they hear the sound of the first stage, they do not properly appreciate it, or do not pay proper attention to it. For this reason, the devotional practices appear to them dull and insipid. The vision of the third Til or of Sahas-dal-kanwal and constant contact with these are not an easy affair, for these are the regions of the Virát Swarúp or infinite expanse and Brahm. The vision of these regions quickly and constantly is, rather, difficult. Their occasional glimpse or hearing of the bell-sound is also a good indication. Gradually the sound will become clearer and closer, and glimpses of the form of the deity of that region will also be occasionally seen.

5. It is but proper for a devotee, to continue his spiritual practices with love and faith. It should be understood, that the object of the devotional practices of the *Sant Mat* is to elevate the mind and the spirit, which are tied in Pind, to Brahmánd and beyond it. If one fixes his mind and spirit, in Dhyán, at the first or the second stage, and allows them to stay there for some time, he is sure to experience the bliss of concentration and elevation, irrespective of the fact, whether he sees anything or not. Similarly, he who fixes his mind and spirit at the time of Dhyán and Bhajan, and gradually takes his spirit and mind towards the centre, from where the sound is coming, he will then surely feel the bliss of Bhajan. It is, therefore, proper that at the time of Dhyán and Bhajan, leaving aside all thoughts of the world, he should fix his mind and spirit at the first stage. If they do descend or go astray, they should be drawn up and fixed there. If this is done repeatedly, the Shabd will become partially audible, and the form (Rúp) will also be visible to him, and the bliss of concentration and elevation will also be had. For doing all this, it is necessary to have a sincere yearning and longing, i. e., Virah and Prem of a lesser or greater degree. If, at the time of Abhyas, the mind does not come under control, then it is necessary to read with attention, some such hymns of Virah and Prem or Chetáwaní from Sar Bachan Poetry, as may appear to him to be more effective, and then he should sit again in Bhajan. If this is done, the condition of the mind will be changed, to a certain degree, and Bhajan will, more or less, be correctly performed.

6. One should, often, so argue with his mind that when it is engaged in worldly affairs, it does not pay any attention to Parmarth; why should the mind then think of the worldly affairs when engaged in Parmarthí pursuits ? He should, off and on, pray in the Holy Feet of the true Supreme Being, that his mind may be purified, and he may be able to sit in Bhajan, with all his attention drawn in. A little thought will enable a devotee to realise that at the time of Bhajan and Dhyan, if he thinks of the world, he is guilty of great disrespect to the Supreme Being. As, if a man, while in the presence of his father or his officer, does not hear them or even look at them but talks to others, how then will they be pleased with him ? Similarly the Supreme Being is also not pleased, and for this reason no bliss or pleasure is felt in Abhyas. It is, therefore, proper that if one cannot do his Abhyas for long, he should do it for a short while, but, as far as possible, he should do his Abhyas properly and with attention.

7. While performing Bhajan or Dhyan, if the body becomes idle or fatigued, and the drowsiness overtakes a devotee, then he should leave his devotional practice, and should stretch his arms and legs, for a short time, and if he feels more lethargic, he should get up and walk a little, and thereafter sit in Abhyas again.

8. When at the time of Bhajan, one has a feeling of unconsciousness, or absent-mindedness, then he should do Sumiran (of the Holy Name) and Dhyan (of the Holy Form) for a few minutes, and if this state of semi-consciousness is not removed,

he ought to continue this practice of Sumiran and Dhyān till he regains his full consciousness.

9. When evil thoughts or thoughts of the world do arise, they should be removed with the help of Sumiran and Dhyān, and if such thoughts persist, Bhajan should be postponed and Sumiran and Dhyān should be performed, and when such thoughts disappear, Bhajan should be resumed. But when the mind is too turbulent and does not permit even Sumiran and Dhyān to be performed, then Bhajan and Dhyān should also be stopped. At that time some hymns should be read and recited with rapt attention and fully understanding their meaning, i.e., each line should be read four or five times and its purport should be fully brought home to one's mind and applied to one's self. Then Abhyas may be resumed again. But if the mind does not apply itself to Bhajan and engages itself in unnecessary thoughts, the devotee should give it up altogether for the time being. He should sit in Bhajan at some other time.

10. The current of Radhasoāmi Dayal's Daya is ever flowing, but its effect will not be perceptible, unless the current of devotee's spirit and mind touches it or mingles with it. This will only be possible, when the mind and the spirit get engaged in Abhyas with Virah and Prem. This may also happen when a devotee, for some reason or the other, is wholly dissatisfied with the world and sincerely prays to Radhasoami Dayal for His grace and mercy, or when he is met with some sort of real danger and prays sincerely for Radhasoami

Dayal's grace. If the devotee sits in Bhajan with such feelings, he will surely experience some Dayá (grace) and will, to a certain extent, enjoy internal bliss and peace of mind.

11. No bliss will be perceptible in Bhajan on the day, when there is any excess or irregularity in eating and drinking. If one acts in a manner that causes harm to any one or is likely to cause harm, then also he will not meet with internal bliss in Bhajan. By over eating, the current of spirit does not go up in Bhajan, and by doing sinful acts, the flow of the current of the mind and spirit is downwards. A devotee should, therefore, bear these two things in mind and should, as far as possible, guard against these.

12. If someone's mind is inordinately attracted towards some particular worldly affairs, or towards some particular person, or entertains strong feeling of enmity or grudge against anyone, then also he will have little love in the Holy Feet of the Supreme Being, and for this reason, his mind will not apply itself to devotional practices, and he will find little pleasure in them.

13. To sum up, therefore, a true Satsangi should, as far as possible, detach himself from worldly affairs every day, and should increase his love and attachment in the Feet of the Supreme being. The extent to which his mind gets relieved of worldly attachments, his love in the Feet of the Supreme Being will increase and the bliss of Bhajan and Dhyān will also be felt in a greater degree, and he will experience internally greater Dayá.

14. If a man exercises no control over his mind in indulging in thoughts of sensual pleasures, nor does he check himself from enjoying them, and yet desires that, by the grace, his mind may be completely purified, then, in this way, Dayá cannot come to him. He should, so far as possible, control his mind. If he fails in his efforts to do so, he should feel repentant and should be ashamed of himself. He should frighten his mind with the idea that, in future, he will have to suffer serious consequences, and he should also pray now and then. Then, perhaps, the condition of his mind may change gradually. Such a person should, whenever his mind errs or goes wrong, on that particular day, besides prayer and feelings of shame and repentance, devote, almost twice as much time to Sumiran, Dhyān and Bhajan, as on an ordinary day. By so doing, the impurity resulting from greater indulgence in sensual pleasures, will be removed and reduced, to some extent, on that very day.

15. Let it be understood that the five evils, viz., Kám (passion or desire), Krodh (anger), Lobh (avarice), Moh (attachment) and Ahankár (pride), and the ten Indriyas, which lean towards the world, are all opposed to Parmarth. Of these, particularly Kam, Krodh and the sense organs of tongue, eyes and ears, when they indulge in a greater degree than what is appropriate and due, cause greater disturbance in devotional practices. They should always be guarded against properly.

(1) By greater and improper indulgence in Kám (passion) the mind and the spirit are diverted

downwards. For this reason, no pleasure will be felt in Abhyás.

- (2) While in anger the current of the spirit gets more diffused in the body and outside. So no internal pleasure will be experienced during Abhyás.
- (3) The sense organs of eyes and ears by seeing and hearing many undesirable forms and objects, create thoughts about them during Abhyás, and cause disturbance and do not allow the spirit to secure the bliss of Bhajan.
- (4) The sense organ of tongue, by eating delicious and tasty food in a greater quantity than needed, and by indulging in unnecessary and useless talks, gives rise to slackness, languor and dirty thoughts or impure desires, in Abhyás.

It is, therefore, proper that, as far as possible, one should be cautious and careful about these, or else these will always be causing disturbance during Abhyás.

Discourse 6

INSTRUCTIONS REGARDING DEVOTION TO SAT GURU AND SANTs

1. For him, who meets the Sat Guru, it is proper to develop love in His Feet and after receiving initiation in Surat Shabd Yoga from Him, he should perform the internal practices earnestly. He should practise Dhyan, and Sumiran of that Name, which is given to him. First, he should fix his attention at the first centre of Brahmand. When,

by practising Dhyān, his attention gets fixed there, and bliss is experienced and the Surat and the mind both appear to be steady there, then he should perform the Dhyān of the second centre; thereafter of the third, and, so on, upto Sat Lok. He who performs Abhyās, with sincerity and devotion, will feel that his mind and spirit are both ascending or moving upwards internally. Similarly, by practising Dhyān, he can reach the final goal, i. e., the region of the Sants. Whoever has, sincerely, fixed his aim at reaching Radhasoami Dhām, and has started the practices of Surat Shabd Yoga and the contemplation of Guru's Form, can himself know how far he has progressed during this life. In the end, the Merciful Sat Guru would take him up in His lap, and enable him to have the Darshan of the Supreme Being, Radhasoami. If the Abhyās is complete and he is fit to stay there, he will remain there. Otherwise, he will come back and be located either at Daswán Dwār (Sunn) or a stage or two below it. He will have Darshan and hear discourses and his love and faith will go on increasing. When the Sant Sat Guru makes his advent again in this world, for the redemption of the Jivas and establishes His Satsang, such spirit entities, as have been located at these higher centres, will come down to this earth with Him, and will be born at different places, from where, by grace, they will all join Satsang. By getting the Darshan of the Sant Sat Guru and hearing His discourses, they will internally get access to the stage, which they had attained in their previous life. Whatever deficiency still

remains in their ability to stay in the region of Sants, will be made up, during that life or, at the most, in the next. They will always get the company of the Sat Guru in each life, till they would reach the final abode, i. e., the Feet of Radhasoami Dayal.

Discourse 7

W A R N I N G

1. The world is wholly transitory. The Jivas have to undergo birth and death continually. Nothing of this world can go with the Jiva after his death. Besides normal food and clothing, nothing more can come to the lot of any one. This thing is noticed daily by every man and woman during his or her life or contact with the world. Still, no body realises it or takes care to enquire, as to wherefrom he has come or where he will go to, and how pleasure and pain would be regulated in the life hereafter.

2. Nor do they care to enquire, as to what necessary measures should be adopted in this regard. There is so much indifference to this matter, that, even if someone were to give a warnnig, people would not listen to him. It should also be clear to them that if they give themselves up to the fulfilment of worldly objects and pleasures of senses, and work hard only to this end, and devote their whole life to the service of the members of their family and relations, they shall remain entangled in the whirlpool of these very objects and desires, and will remain confined to such regions of

the creation, as appertain to those objects and desires. This creates the cycle of birth and death, and of pleasure and pain, because the force of habit in a man, and his strong desires would determine the location of a Jiva. Ignorance of these facts has blinded the vision of people in general.

3. Even those, who attend Satsang, are also victims of this indifference, to a certain extent. They know that the more the spirit entity is purified and raised, the greater will be their good, and to that extent only they will secure help and will be saved. Even then, they are careless and do not attend to this work properly. It is proper for them to indulge in worldly affairs and pleasures of the senses, to the minimum extent possible. As far as practicable they should protect themselves from the evil influences of worldly pleasures and the company of the worldly people. But they forget it every time, because their mind is in itself inclined in that direction, being material or *Máyak*, in its nature and substance.

4. Admittedly the mind is extremely ignorant, obstinate, fearless, irresponsible and reckless. It is its nature that, while acting under some strong impulse, it is not afraid of any body, so much so that it would not desist from wrong, even if the mind is reminded of death. There are actions, which have caused pain and suffering in the past, but even the memory of such suffering, has little effect on a man, when he is under the influence of a strong impulse for doing a particular undesirable action. The forgetfulness and indifference are so

great that even religious teachings are entirely ignored. In his dealings with the worldly people, though he is always deceived, i. e., those whom he considers affectionate towards him, have often caused him pain and harm, yet he cannot leave them.

5. It is also noticed that there exists in every individual a secret inward power which guides him, and warns him to be careful, when he is going to do something wrong and harmful. But he pays little heed to it, and resorts to what his desire impels him to do.

6. Sants and Mahátamás teach the Jivas in so many ways. They point out various types of sufferings of hell and Chaurásí. They explain the secrets and modes of attaining the eternal happiness and bliss of their own regions. Somewhat the mind also, by its own experience, comes to know that certain thing is harmful or beneficial, yet it inclines towards the harmful, and does not care for what is good. In the case of such a mental attitude, the devotee should be very careful. Relying on the grace of Radhasoami Dayal and the Sant Sat Guru, he should attend Satsang with great care, and should continue the practices of Surat Shabd Yoga, with regularity and earnestness. Then only it is possible that, in due course, the mind will be gradually brought into the right position (conducive to Parmarth). There is no other way to correct it.

7. When one is young, it is, of course, somewhat difficult to control the desires arising in the mind and the vehemence of sensual pleasures. But, in the middle age, and when the old age is

approaching, it is not so hard to restrain the mind and the senses from worldly pleasures and enjoyments. However a true and ardent devotee, who by good luck, gets the company of Sat Guru, can, by the grace of merciful Radhasoami, perform this task with ease, even when young.

8. The truth is that, as far as possible, every one must keep his mind under control. In a due and proper manner, the working of the mind should be regulated and excess should not be allowed in any way, otherwise Parmārthī pursuits and progress will be impeded, and the task, which could be completed in a few days, would take a long time.

9. Until the mind and the senses are not brought under control to a certain degree, the true bliss of the devotional practices of the Surat Shabd Yoga cannot be attained. Therefore, he, who would not be cautious and careful, will have to undergo great troubles, i. e., one, who would not be cautious, will always be under the sway of the evil influences of Kál and Máýá, mind and senses. It is said in the Sár Bachan Poetry :—

“Consider the allurements of the world to be deceptions; you have made friends with the mind, which is foolish. Shun its company every moment, otherwise it will cost you your life.”

10. Reposing faith in this saying, it is proper that by making the best use of the available opportunity, one should carefully resort to such actions, as

would enable him to abjure the pursuits of the mind and lead to the elevation of the spirit.

11. The spirit has continually been subject to deception in this world, life after life. It will be a great mistake and gross irresponsibility on the part of man, if after meeting the Sat Guru and knowing the secrets of His original abode, and the true state of affairs of this world, he gets entangled in its snares, and fails to take due care of his spirit and mind, even in this life. It is true that the mind is extremely powerful. It is somewhat difficult to control it. The Jiva is very weak and helpless. But, with the grace of Radhasoami Dayal and the help of Satsang, it should not be difficult for a man to do or achieve gradually any thing, he wishes to.

Discourse 8

RATIONALE OF THE FAITH

1. All religions of the world aim at attaining salvation or securing freedom from attachments, births and deaths, and attaining supreme and eternal bliss. For this, it is necessary to find out by what means and methods this could be secured. All worldly pleasures, which a man desires and secures after life-long efforts, are perishable. Sants say that there is a region where there is eternal bliss and eternal happiness. In this world there is an admixture of pleasure and pain. Although *Chaitanya* (spirit) is an embodiment of bliss, but it is encased in material covers. Pleasure and pain are the result of attachment with these covers. In wakeful condition, pleasure and pain are felt, due to attachment with the body, but in sleep

or dream, the spirit entity is slightly detached from the physical body, and therefore pleasure or pain is not felt. Sants, therefore, say that what is required is to secure release from the grip of these covers. All religions have laid down the worship of the image of some form or the other, or of some emblem or of holy books etc., e. g., the followers of Nának Sáheb regard the *Grantha* to be their guru. In all this, the spirit or the attention of a man remains outwards, and the knowledge of original abode and of its secrets is not acquired. For this reason, the way to true and real salvation is, obviously, not known. For true redemption and liberation, it is necessary to know the means, whereby the spirit entity could return to its original source or reservoir.

2. We see clearly with our own eyes that the spirit force comes down in this body from the brain, and that at the time of death, it recedes upwards in the same direction. It is universally acknowledged that the Supreme Being is all-pervading, and the soul is a particle emanating from Him. He is the embodiment of bliss, and so is the soul, the particle, which is a ray from that Sun of Bliss or the Reservoir. But it got separated from that Reservoir, and by its attachment with the material objects, is tied to this world. All taste, enjoyment and pleasure that we feel is that of the spirit current. All pleasures of the senses are the result of this spirit current, coming down to the various sense organs. It is evident that all enjoyment, pleasure and happiness are in this spirit current, and it is in proportion to the spirit content of the object of pleasure.

3. Sants say that the source, from where all the spirit entities have emanated, is the Reservoir of supreme bliss and happiness. So he, who wishes true emancipation, perfect happiness and eternal bliss, should reach that Reservoir, from where the spirit current has descended. That region is eternal and the happiness there is also eternal and unbounded. The spirit entity, on reaching there, will be freed from all covers of mind and matter.

4. Pleasure and pain are caused by the association of the spirit with matter, i. e., attachment of the spirit with the body or its covers, and also by the desire for the pleasures of the senses. It is, therefore, necessary to devote, as much time as is available, to the purification of the mind and elevation of the spirit, by minimising the desire for the pleasures of the senses and extricating the spirit from its covers. Sants teach the modes of practices, which should be followed. Just as in the wakeful state, the seat of the spirit is in the eyes, it should gradually be raised from there, towards the high region called the Radhasoami Dhám, from where the spirit had originally descended.

5. The name of the true Lord is "RADHASOAMI", and we have to reach His holy feet.

6. The devotional practices prescribed or shown by Sants are so easy that they can be performed even by a child, young and old of both sexes, be they literate or illiterate, and an ascetic or a householder. Only the use of animal diet and intoxicants is prohibited. Animal diet makes a man hard-

hearted and unemotional and his tendencies become outward. The animal, whose flesh is eaten, will affect a man's nature according to its inherent propensities. By the use of intoxicants, the motor and sensory currents in the brain are adversely affected. There is also one more restriction. A devotee should not, for his personal gain and ends, harm any one either in thought, word or deed. As far as possible, he should do good to all. If not, he should at least avoid causing pain to any one.

7. In the matter of diet, a devotee should also be careful as not to eat too much. He should have a light stomach, so that he may not feel sleepy and dull. These are only the pre-requisites. The devotional methods are such that they can be performed with ease at all times and places. There are no other restrictions of any kind, and controlling of breath is also not required. Other religions prescribe stopping and regulating of breath. For this reason, such practices could not be followed by any one. There are also strict abstinences and great dangers in them. For such reasons, these practices could not be performed, at all, by a house-holder. Even for ascetics, these practices are difficult and dangerous.

8. The spirit entity should now be made to proceed gradually towards the original abode, its final goal. If this aim is firmly fixed, gradual progress will be assured. But it cannot be vouchsafed what time it will take for this task to be completed. All this depends upon the eagerness of a devotee. The greater the eagerness, the quicker the task.

9. The current or the path by which the spirit descends, is the one by which it can go up.

10. In this creation the entire economy is based on currents, be they perceptible or not. For instance, when we see the current of light comes; when we hear there is the current of sound; when we smell there is the current of bad or good smell. The light of the sun also reaches this plane by means of currents or rays. Similarly, the spirit current can go higher up by riding upon the current, along which it has descended.

11. Shabd is the first manifestation of the Supreme Being, and it is the current of life. Where there is current, there is necessarily Shabd also. There is nothing like Shabd, which can show us the path or give us light in darkness. It is, therefore, appropriate that one should ascend with the help of Shabd. Its secret can be learnt only from an adept. The spirit current first took its location in the body at the Til or centre which is in the middle of the two eyes, from where it spread all through the body. The spirit current should first be contacted at this centre. Firstly, the practice or Abhyas should be performed to concentrate the spirituality at this centre, for instance Sumiran and Dhyan, thereafter the sound practice or Bhajan should be undertaken, which will raise the spirit.

12. Shabd, which is resounding within, emanates from the regions of the various presiding deities. The Shabd of each region is different. One should first acquire this knowledge before proceeding on this path.

13. Just as in the macrocosm the entire creation is the work of currents, so also in the microcosm (physical frame) all functions are the work of currents, which form the nervous system. The spiritual force or energy pervades the entire system through these nerves. The entire creation is filled with Shabd and vivifies the entire body by its currents. But it is the heavenly Shabd (sound), which is to be contacted, and it will lead the devotee upwards. In olden days, such practices were commenced from the *Mooládhár* or *Gudá Chakrá*, i. e., the centre at the rectum. Sants say that the real seat of the spirit entity is inwards and at the mid-point between the two eyes. Therefore the practices prescribed by Sants commence from this centre.

14. Sants have divided the entire creation in three grand divisions. The first is the purely spiritual division, where there is no trace of Máyá (matter). The second is that of pure spirit and pure Máyá, where Máyá is very subtle and pure. The third is that of the pure spirit and coarse and impure Máyá. Our earth is in Pind, the division of the impure Maya. Where there is pure Maya, it is the region of Brahm. In the purely spiritual division, there is nothing but spirit. It is the Dayál Desh of Sants.

15. Every grand division has other sub-divisions. Dayal Desh is limitless like an ocean. Brahm is its wave, and the Jiva is like a drop.

16. *Sant Mat* is superior in every respect, as it gives out the secrets of the highest region. Other religions do not go beyond the region of Brahm.

No body knew any thing about the region of Sants, because the goal of all religions is Sahas-dal-kanwal, which is the lowest stage of the second grand division. Sahas-dal-kanwal is the last stage and the highest achievement of other religions. The easy mode of practices prescribed by the *Sant Mat* or Radhasoami Faith can be performed by all. The practices of all other religions are extremely difficult and dangerous. As Shabd is first manifestation of the Supreme Being, a devotee by catching hold of its current, can reach the highest stage. Excepting Shabd, all other currents emanate from lower regions, hence a devotee cannot reach the highest stage by catching hold of them.

17. The path of Surat Shabd Yoga will be traversed by yearning and love alone, because one can accomplish with ease what one earnestly desires. As this path is of sincere love in the Feet of the true Supreme Being, it is necessary to engender such a love for Radhasoami Dayal as a son has for his father. He who has a sincere desire to meet the Creator, he alone is fit for this religion. He alone will perceive bliss in Abhyas. He, who is not sincere, will not be able to perform this Abhyas, because this task is not of the body and sense organs, that it may be performed by force. Unless there is a keen desire, this practice cannot be undertaken. A task relating to sense-organs can even be performed by force. But the inward progress of the mind cannot be made without love and earnestness.

18. Charity, alms-giving, etc., are *Shubh Karams* or acts of virtue, but one cannot attain salvation

and eternal happiness and bliss thereby. Until the spirit entity reverts internally to higher regions, it cannot get the Darshan (vision) of the Supreme Being Radhasoami.

19. He, whose heart is filled with yearning and entertains true love in the Holy Feet of the Supreme Being, can hear Shabd (internal sound). As the region of the Supreme Father is far away, and one cannot expect to get His Darshan (vision) soon it is also a thing of value, if a devotee gets a glimpse of His effulgence, now and then. By seeing this even he will become unconscious of self and will feel extreme delight and bliss, and it will go on increasing day by day, and one day the task will be completed.

Discourse 9 .

INSTRUCTIONS RELATING TO SHABD ABHYAS (SOUND PRACTICE)

1. In this world, every body entertains a desire for happiness. They toil hard every day to achieve it. Whatever happiness they get is not complete and even that, which they secure, is transitory and the pleasure derived therefrom is short-lived.

2. Wise is he, who, seeing that the affairs of the world and its pleasures are not lasting, looks for such supreme bliss, as is ever lasting, and where it is. When a man devotes his whole life in attaining these short-lived pleasures of the world, which also he has to leave here at the time of death, it is meet and proper that one should direct his

attention to secure that pleasure, which is everlasting and unchanging.

3. The desire to attain the pleasures of the world is the root cause of births and deaths. Every one should, therefore, limit his desire for such pleasures to the barest minimum, and should try to secure access to that region, where there is eternal and perfect bliss.

4. A thoughtful person, by observing the transitory condition of this world, thinks within himself, that there must be some place, which is eternal and is the source of all pleasures, for the attainment of which, one has to work hard only once, and thereafter a state of perpetual bliss is enjoyed and he has not to repeat his efforts, as in this world, where in each life a man has to work afresh, to secure the pleasures of this world and then he has to leave them, abruptly, at the time of his death.

5. Sants say that this store of supreme bliss is within you.

6. In the beginning, the spirit entity descended from the Feet of Radhasoami to Brahmánd, and from there it took the mind in its company and stayed at the mid-point between the two eyes. This is its real seat. From there the spirit spreads throughout the body. Every kind of pleasure, which is derived through the ten Indriyas (sense organs), pertains to a particular current of the spirit, which it enjoys through a particular sense organ. If the current of the spirit is not present at a particular

organ, that organ would cease to function. The spirit is a drop of the Ocean, of Sat Purush Radhasoami. When one drop of the Ocean affords so much of pleasure, what description can be given of the bliss of that Ocean ?

7, Sants say that the bliss of the ocean of spirituality is imperishable, so is that region, and so also is the spirit entity. Due to association of the spirit with mind and matter, birth and death, and also pleasure and pain, result in this world. When a man toils day and night throughout his life for the transitory and petty pleasures of this world, how much harder should he work to achieve what is the store house of all pleasures. As far as possible, a devotee should cheerfully and attentively perform his Abhyas (devotional practices) for at least two hours in the morning and evening, or for four hours both the times, if he is keen. Every householder can perform his devotional practices, daily, for four hours in two or three sittings. Most people spend in service six, seven, or eight hours daily and some even work for ten or twelve hours. Whosoever so desires, can, at least, find two hours and even four hours or six hours for Parmarthi pursuits.

8. It is also obvious that the path of the spirit or the soul for coming in and going out is from within. At the time of birth, the spirit current descends in the body from the head. At the time of death, it is noticed to be attracted towards the head. So, the spirit should be raised along the current through which it has descended. For at the

time of death, when the spirit is noticed as going upwards, it feels great pangs, it should, therefore, be accustomed before-hand to ascend daily that way. This practice or Abhyās will afford him new pleasure every day. A devotee will not have to undergo the sufferings, which the worldly people have to do, at the time of death. On the other hand, he will experience more and more of bliss, as he is attracted inwards.

9. All worldly objects and all outward actions delude the spirit and lead it astray. This is not the way for the spirit to reach its original abode. None of the objects here accompanies the spirit. So, only so much attachment, as is necessary, should be kept with them.

10. The religion of Sants is not meant for those who want worldly pleasures and enjoyments, and consider this world as their own home and work hard for its sake. They had better follow the rituals and observances, which their forefathers were observing. They will derive some benefit from them, i. e., they will be able to do some good acts, for which they will be rewarded in the form of some material pleasures. But such persons cannot escape birth and death, and the cycle of Chaurāsī. Radhasoami Faith or *Sant Mat* is for those who, by observing the affairs of this world and the working of Nature, have begun to feel the need to escape from birth and death, pleasure and pain, and a desire has arisen within their heart to meet the Supreme Being. They should, as far as possible, apply their mind with Prem (devotion)

and Virah (keen yearning) to Shabd, which is all pervading and within every one. The secrets of Shabd and the mode of practices will be known from an adept. A devotee, after performing these practices for sometime, will realise within himself, how far he has progressed. He will secure convincing proofs as well. His love will go on increasing daily.

11. Those, who believe that as the Supreme Being is omnipresent, there is no need for them to go anywhere, they are mistaken. The spirit entity itself is enclosed in many covers. Its real form cannot therefore be seen, unless these covers are pierced through. The true Lord and Reservoir, and His vision, are still farther away and hidden in innumerable covers. Similarly, by piercing through these covers, it is possible to reach the highest abode. The vision of such persons, who are imbued with the above mentioned belief, is confined to the outer cover only, which is called the *Sthúl Sharír* (physical body). It is always subject to change and dissolution. How can such persons then have a vision of the original abode of the spirit ? According to Vedánt Shástra the seat of the Jíva or ego is in the *Ánand-mayí Kosh*, which is beyond *Anna-mayí Kosh*, *Prán-mayí Kosh*, *Mano-mayí Kosh* and *Gyán-mayí Kosh*. Only after piercing through all these covers, can the spirit entity be seen in its true form. To hear and speak of these matters is of no avail, when no practice is performed for piercing through these covers. Liberation or true redemption is not

possible by mere conversation. Look at the seed of a tree. Its spirit is located in the marrow, which is covered by several peels or skins. It is from here that the seed germinates and appears as a sapling. In the same way, the spirit entity is encased in a number of covers in all the bodies. It can be seen by the inner spiritual eye, when all the covers are removed. Each of these covers in the human body (Microcosm) corresponds to a particular region in the Universe (Macrocosm). The path will not be traversed, nor will the Darshan (vision) of the true Creator be obtained, without first finding out the secrets appertaining to these covers, and performing the practices which will lead one beyond the covers. Radhasoami Faith clearly gives out the secrets of these covers and of the method for piercing through them. By these practices the spirit will travel slowly towards Brahmánd. The more it moves in that direction, the greater will be the bliss. The effect of the pleasure and pain of this world, and of the desires for the pleasures of the senses, will gradually decrease.

12. In sleep the spirit entity recedes inwards to some extent, from the eyes and other sense organs. Pleasure and pain of the body and worries of the world are then not felt, at all. Similarly when a surgeon dissects any part of the body under Chloroform no pain is felt. Also, while under the influence of intoxicants, the spirit recedes to some extent from the eyes, its usual seat, and the man feels elated. He becomes so large-hearted that he offers to all, who come near him, the intoxicant, however

valuable it may be, and desires that they may become like him, happy and care-free. In this condition, he is more or less oblivious of thoughts and worries of the world. The mind becomes simple and artless; that is why an intoxicated person gives out freely any secrets or confidential things he knows.

13. Under the effect of intoxicating drug and Chloroform, the spirit recedes inwards to some extent from its seat behind the eyes, and the result is that all pleasure and pain of the body and cares and worries of the world are forgotten and a man experiences hilarity and pleasure. Far greater, therefore, will be the effect of Abhyás, when a devotee, who, by internal practices, has acquired the capacity to raise his spirit above the physical plane, at will, and independently of the help of any worldly objects. He will very greatly appreciate the powers of Nature and realise bliss, and his spirit and mind will be purified, and will gradually become impervious to worldly and bodily pain and pleasure. This shows that by the practices of Surat Shabd Yoga, it is possible to attain one day true liberation and perfect redemption. It is not possible to attain salvation and the ascension of spirit entity to its real abode, by outward religious rituals and observances, or the practices which are performed at the navel or solar plexus.

Discourse 10

HOW A SATSANGI SHOULD LEAD HIS LIFE

Question : How should a follower of the Radhasoami Faith lead his life so that love and faith

may daily increase and devotional practices be pleasure-giving ?

Answer : From the time the devotee joins the Faith, he should observe the following rules of conduct :—

1. He should gradually reduce his diet by about one fourth, in four to six months time, and if he is a keen and ardent devotee, by about one third.

2. He should mix with the worldly people to the minimum extent necessary in the circumstances of his life, and should refrain from unnecessary talk and association with them.

3. In earning his livelihood, he should not deceive any body for his personal gain, nor should he deprive any one of his legitimate due. He should perform his duties properly and carefully.

4. As far as possible, he should refrain from indulging in talks involving unnecessary and unprofitable praise or disparagement of any person; nor should he give way to jealousy, enmity and anger.

5. In his spare time, he should, in addition to the usual practices of Sumiran, Dhyan and Bhajan, devote his attention to parmarthi or spiritual matters, or to correcting his ideas, by pondering over the affairs of the world. He should develop in his heart respect for the Creator, by observing the economy and the cosmogony of entire creation. ["Entire Creation" means the whole of celestial and terrestrial creation including all varieties of life on this earth originating in four different ways, viz., (i) born from an egg, e.g., a bird, a fish, a snake, a

lizard, etc., (ii) born from the womb, e. g., man, animal, etc., (iii) generated by warm vapour or sweat, e. g., lice, etc., and (iv) sprouting or germinating from the earth, e. g., plants.] If he hears of any natural calamity or mishap, he should take stock of his own position and take a warning, and he should thank the Creator for being saved from such calamities.

6. He should totally abstain from intoxicants and animal diet.

7. He should not indulge in unprofitable thoughts and desires of this world.

8. He should not identify himself too much with the worldly cares and anxieties or pain. As far as possible, he should dismiss such thoughts and resign himself to the Mauj of Radhasoami Dayal. If, however, these persist, he should sit in Dhyan and Bhajan in a prayerful mood. After performing the devotional practices with greater care and attention on that day, he may unburden himself of his anxieties and worries at the Feet of Radhasoami Dayal, without invoking His aid or answer. Outwardly, he should continue to adopt the usual legitimate and proper measures and means for the alleviation of his troubles and sufferings, and leave the result to Mauj. He should be prepared beforehand to reconcile himself to such a result — whether it be favourable or unfavourable. The good of this will be that he will not be affected too often or too much with the worry.

9. If he meets with good fortune, he should not

be excessively pleased with that or feel elated, as it causes diffusion of the spirit current. If one, in such a circumstance, keeps his mind under control, there will be no set-back in his Abhyas. Otherwise, Mauj, by some means or the other, will cause disappointment to his mind and thereby safeguard his interests. He should, by entertaining such thoughts and fears, maintain his equanimity.

10. When, due to illness or some other trouble, a devotee is unable to sit in the posture of Bhajan or Dhyān, he should apply his mind or attention to the Holy Feet, either lying down or sitting, as may be convenient to him. If he does so, he will be little affected by the disease or the trouble. In the case of severe trouble or illness, if he is unable to do this much even, he should repeat the Holy Name RADHASOAMI mentally, along with the contemplation of the Guru's Form, as far as practicable. In this way, his trouble is sure to be mitigated to a certain extent.

11. As far as possible, a devotee should not be inordinately attached to any person or animal or any other object. The greater the attachment, the greater will be the consequential pleasure or pain. Due to this, the mind remains distracted, and there is little concentration in Bhajan and Dhyān.

12. With every one, who comes in contact with him, a devotee should, as far as possible, behave politely, meekly and affectionately; politely with those who are inferior, affectionately with those who are his equals and meekly with those who are his superiors.

13. One should not harm any one to gain his own end. So far as is possible, one should render help to all. One should put up with taunts, criticisms, etc., so far as may be appropriate, and should not quarrel with any body. Even if he is put to some loss, he should not mind it, and should not worry himself with such thoughts and try to avoid troubles and dissensions.

*Mansá Bāchá Karamná Sab ko Sukh Pahunchāya
Apne Matlab Kārne Dukkha Na de Tú Kāya
Jo Sukh Nahin Tú de sake to Duhh Kāhū mat de
Aisī Rahnī jo rahe soyee Shabd Ras le.*

Translation :—

By thought, word and deed, make happy every one.
For thy own self, give suffering and pain to none.

If you cannot make others happy,
Then, at least, make them not unhappy.

He, who leads his life on such a line,
Enjoys the bliss of Shabd divine.

14. When one sits in Abhyas (spiritual practice), and at that time feels devoid of Prem (love) or Virah (yearning), he should, by thinking of his own deficiencies, create Dīntā (humility), and should apply himself to Bhajan, with prayers. Then surely his mind will be steady and will get bliss; for when the mind is humble, Prem will dawn to a certain degree. The effect of prayers on the mind is that it, more or less, will create Prem and it will, in turn, be responded with Dayā from the other side (Rādhāsoāmī Dayāl).

15. One should so watch his mind that unnecessary thoughts may not arise and if they do, they should be checked and controlled and, as far as

possible, he should not look at the faults of others nor criticise them. One should always keep an eye on his own shortcomings and try to remove them. In the case of persons, who are placed under his charge or those who are friendly with him or those who do listen to his advice, to them, he should, politely or with threats or in any other manner, administer warning and advice, as to how they can overcome their deficiencies and defects. In the case of those, who live with him and whose actions are so undesirable as to cause great harm or loss, it is proper to explain in privacy or in such a manner as may appear desirable, as to how they should correct themselves. In case, they do not listen to him, he should sever his connection with them, in the way, he thinks appropriate. He should thus keep away and safeguard his own interests.

This, in brief, is how a Satsangi should lead his life. A Parmārthī would always, in all places and under all circumstances, bearing in mind the grace of Radhasoami Dayal, think out and avail of the necessary plan to protect himself. Therefore, no hard and fast rules can be laid down in this behalf. Every man can use his own good sense and discretion and decide what is best in his interest. If he is a Parmarthi, he can, with due regard to religious principles, decide as to how he should behave towards his own people and towards others. There should always be compassion and a charitable heart. A sincere devotee would always automatically receive protection and grace of Radhasoami Dayal, under all circumstances.

Discourse 11

SIGNIFICANCE OF THE SANT SAT GURU
AND THE SUPERIORITY OF SURAT SHABD
ABHYAS

1. People grope in dark, in search of the Creator. An adept, who came to know the mystery of any particular stage, took it to be the final goal. With the exception of Sants, no one could get at the secret of the true Creator. Often, people believe that by practising control of Prán (breath) they can attain salvation, and can have the vision of the Lord of the three regions of the Creation. But this “Prán kí Sádhná” (breath practice) cannot be performed at all by a house-holder, because its restrictions are such that, unless a house-holder forsakes his family and profession, he cannot be successful in the practice of this Yoga. The least laxity in the restrictions prescribed may result in great harm. It may cause some incurable disease, or instantaneous death. When householders could not perform this practice, it meant that the majority of the people could not attain salvation. Those, who have no family ties and are young, can succeed to a certain extent, but they also failed, due to the strict observances and rigours involved in this practice. Those who are old, cannot practise it at all. Observing this state of affairs in religion, people took to rituals and observances, idol-worship, pilgrimages, fasts, etc. Some were content with the study of the holy books. No one could find the clue to the real Creator or the mode of

practice leading to the true and original abode of the spirit. The Supreme Being Radhasoami Dayal seeing that the door to salvation of Jivas was closed, Himself came down to this world, as Sant Sat Guru, and made Himself and His teachings known to it. Those secrets are not to be found in the scriptures of any of the ancient religions. Every religion has spoken highly of Shabd (Sound). There are scanty references to the practice of Shabd Yoga in the religion of Hindus and Muslims, but this also involves the control of breath. Hence this practice could be adopted by a few gifted ones only. The people in general could not do so, and were consequently deprived of securing emancipation. The Supreme Being took little care of this position in Sat Yuga, Tretá Yuga and Dwápar Yuga, as all the Jivas were then happy with the enjoyment of the gifts of Maya and its paraphernalia, i. e., they were then not so unhappy and miserable, as they now are, due to physical ailments, calamities and poverty. There is no awakening without a suffering. Now under the rigour of Kali Yuga people are mostly in distress due to diseases and calamities. In spite of all improvements in material objects (Maya), the number of poor people or destitutes is on the increase. For this reason, they are not much affected by material progress or prosperity, and then the span of life is getting shorter now. The Supreme Being, looking at this miserable condition of the people, incarnated Himself in Kali Yuga. He showed the way to finding Him, in so easy a manner that the control of breath was

rendered unnecessary. The method of devotional practices taught by Him is such, that an old man of hundred years and a child of eight can perform these practices. Men and women of all climes and ages can perform these practices either in a sitting or in a lying posture.

2. Now it should be understood that a man's form or spirit is more manifest in his attention. A man is, where his attention is. When a person, after initiation, fixes his whole attention at the Feet of the Supreme Being, then at that time, that person is present there. And Shabd is also there. The physical body is, where it is. When the current of sight goes out through the eyes, one sees the objects outside. Similarly the ears receive outward sounds. But, when eyes and ears are both closed and attention is fixed at the Holy Feet in the manner indicated at the time of initiation, the heavenly sound, which is always resounding within and the current of which is constantly flowing, can easily be heard and the glimpses of the refulgent vision of the Lord can also be had. With the help of this sound, the spirit entity can ascend stage by stage upto the Feet of Radhasoami Dayal. There are as many sounds, as there are stages in between. Their secrets can be learnt from the Sant Sat Guru or His Sádth or some special Satsangi.

3. Sant Sat Guru is the Incarnation or the Representative of the Supreme Being Himself, and He is never separated from Him. Even if He appears temporarily separate from the Supreme Being, it is only for the benefit of the Jivas, but, in reality, He

is never separate. He is here and also there under all circumstance, i. e., the current or connection of His spirit, more or less, is always fixed in the Feet of the Supreme Being. No body, except the Sant Sat Guru, His Sádth or His devotee, can give out the secrets of the Supreme Being and of His abode. No one else can explain, to the satisfaction of a true and devout seeker, the rationale of the Surat Shabd Yoga.

4. Shabd is the current of the real essence, and it is also the spirit current. In other words, where the Shabd current stops, it may be termed as 'Surat'. When, as usual, it emanates again as current, it is called 'Shabd'. So these currents may either be called 'Surat' or 'Shabd'. How Shabd and Surat act in a physical frame, is explained by an example cited below, which will partly explain its working.

5. In a weaving mill or in a railway workshop or in fact in any workshop, run by a steam engine, the engine is installed at a higher level. From there the main power current comes first on a big rope or a belt and is distributed over smaller ones, which are connected to numerous small machines. All these machines are run thereby, although the current is not visible. If the rope or the belt breaks, the current ceases and all the machines stop. The rope itself is not the current. It is only a vehicle on which the current travels.

6. Similarly, there are nerves in the human body also. Through these nerves, the spirit current

comes from the head and supplies energy to all parts of the body, which are like so many parts of a machine. The spirit current is also not visible, but from its functioning in the body, it is clear that it pervades the entire human frame; for example, when somebody awakes after sleep, and does some work, it is known that the current of the spirit (which had superficially and partially receded during sleep) has returned to the body. The presence of the spirit in the body is known by the functioning of the sense organs. So also in the case of a child, if at the time of birth it cries, it is considered that the spirit current has descended into its body and it is alive. Otherwise it is taken to be dead.

7. It should be understood that Surat and Shabd constitute that essence, which is the cause of all life and energy in the entire physical frame. Shabd does not mean sound only.

8. Some ignorant persons regard 'Shabd' as the quality of void or ether. They take Shabd to mean merely sound. This is their great mistake. The essence which Sants call 'Shabd' is the very life of *Ákash* (ether, the fifth element) and vivifies it. That essence, i. e., the Shabd, has no form, neither has it any colour or outline. It is *Akah* (indescribable), *Apár* (limitless) and *Anant* (infinite) and it is the creator of all. Shabd is the cause and sustainer of the whole Creation. Its force and vitality permeate the whole Creation. Its currents are giving life to the body and all sense organs. It is present within all. He, who meditates and diverts his attention inwards, in accordance with the teachings of Sants, can hear

the sound, accompanying that current, and by its contact realise its bliss.

9. In this body, the ten Indriyas [the external five sense organs, viz., ears, eyes, nose, tongue (taste) and skin (touch), and the other five organs of action, viz., organ of speech, hands, feet, the organ of generation and the anus], and four Antah-karans [internal organs, viz., Mana (mind), Chit (attention), Buddhí (intelligence) and Ahankár (ego)] and the five enemies, viz., Kám (passion), Krodh (anger), Lobh (greed), Moh (attachment) and Ahankár (ego), create a great tumult and disturbance in the human body. If attention is diverted from them, then only Shabd can be heard. To divert attention from this side, and to take it to the other side, is called *Shauq* (earnestness). As a devotee's eagerness increases, he will hear the sound more and more distinctly, pertaining to higher and higher regions, and will enjoy more and more of bliss.

Discourse 12

THE SECRET OF NAME

1. The Holy Name is of two kinds; Dhwanyátmak and Varnátmak. The Dhwanyátmak is the one, which is resounding of itself in the inner spiritual planes of every individual. While Varnátmak is that which is spoken and can be written. The true Varnátmak name is an exponent of the Dhwanyátmak or in other words it is the latter's form, to the extent that it can be imitated in speech or uttered.

2. There are three classes of the Dhwanyátmak Names just as Sants have divided the Creation in

three grand divisions. The first one is that which is resounding in the purely spiritual region or the region of Sants, and it is RÁDHÁSOÁMÍ Name, the name of the true Supreme Being, which became manifest with the original spirit current emanating from the Anámí Purush. It is resounding of itself in the highest sphere which is called Rádhásoámi Dhám. This Name means that RÁDHÁ is the original Surat or the original sound or original current; and SOÁMÍ is the Supreme Being, from where the sound or the current emanated. The other Name in this class is “Sat Nám Sat Purush”, from where the two currents of Niranjan and Jyoti emanated, which while coming down created the region of Brahmánd.

3. The second Dhwanyátmak Nám is Omkár. There is an admixture of pure spirit and pure matter in this region. It is called *Anhad Shabd* and *Mool Nád* (Omkár). The subtle sound of the Sukshm Veda of Hindus, which cannot be reduced to writing, emanated from here. The material for the creation of the three regions (of lower Brahmánd) was supplied by it, and it is called Omkár Purush. This name comes to an end, at the time of Mahá Pralaya of Hindus and Pralaya of Sants. But Sat Purush and Radhasoami Nám are eternal. They are unaffected by Pralaya or Mahá Pralaya of any region.

4. Even in the third grand division of Creation, in which there is admixture of pure spirit and impure matter, there are Dhwanyátmak names. But these names are of the *Surat* or *Jiva Chaitanya*,

called *Virát Swarúp*, and of the Mana (mind). They are not practised in *Sant Mat*, because the seat of the spirit is at the sixth centre, which is the top or summit of the third grand division, and the practices of Sants commence from the stage above it. Omkár Purush is called 'guru'; Sat Nam or Sat Purush is called 'Sat Guru'; and RADHASOAMI is called the Supreme Being.

5. From this it is clear that RADHASOAMI is the highest, the innermost and the most perfect name of the true Supreme Being. True and complete redemption cannot be attained, without getting access into the highest region. The access into this region and escape from the meshes and impediments of Kal and Maya are impossible, until the holy name RADHASOAMI is implanted in the heart, and the prescribed spiritual practices are performed, firmly holding, and being guided by, the current of this Name, after initiation into the secrets of these practices and knowing the stages in the journey. In the beginning, the current emanated from the Supreme Source and descended downwards. It took its location at some stage and brought into being the creation there. From this stage also the current issued forth as before. It took its location at the second stage, where also creation was brought into being as in the first stage. Then again the current descended downwards. The stages, which were thus formed from the highest pole to the present location of the spirit entity, are the stages (different regions) in the upward journey of the spirit entity. The Shabd of each stage or region is different. He, who

obtains the secrets of these stages or regions and their Shabds from the Sant Sat Guru or His particular and experienced devotee, and proceeds on his journey, imbued with Virah (earnestness) and Prem (intense love) can, with the help of the currents of these Shabds or sounds, (known as Dhwanyátmak names) gradually reach the original abode one day. The Radhasoami Name, which means the original sound or current, is the life of all the lower Shabd currents or sounds. In other words, it permeates below or inside all other Dhwanyátmak sounds or currents. But it has become more and more hidden, within the covers of Maya and of lower spirituality, according as it has gone farther and farther from its source, and has passed through the various regions. For this reason, it is necessary and proper for the devotees of the Radhasoami Faith to perform their internal practices, keeping the Holy Name "Radhasoami" in the fore-front. In this way, they will catch hold of the current or sound, coming out of the Shabd of each region, on their way. By the help of this current (of Radhasoami) the Surat will easily go up. It will one day gradually reach the Feet of Radhasoami, and will get the Darshan of its real Lord.

6. Purification will result from the practice of Varnátmak Name, provided it is done properly and according to the prescribed procedure. By the practice of Dhwanyátmak Nám, the Surat or the spirit entity will go higher up, through the different inner stages. These days, no body, except the devotees

of the Radhasoami Faith, knows the secrets of the Dhwanyatmak Name, and of its practices. There are, of course, people who practise Varnátmak Nám, without knowing its secrets and the correct mode of practice. For this reason, they do not get the advantage of even purification, as they ought to.

7. The Varnátmak names, which people know now-a-days, are the names pertaining to the second or third grand divisions. Whatever practices they perform are either the verbal repetition of a name, without knowing anything about the deity, whose name it is, and of the region where he resides, and the way to it, or they repeat a name internally, as a part of their breathing or they pronounce it at the heart or the navel centre. Therefore, it is all waste of time and energy. These practices have no effect on their heart or mind, viz., no love is created for the deity, nor is there any desire for seeing him. Repetition of such names, million times, in this way, will do no spiritual good. If Varnátmak name is practised methodically, with the knowledge of the secrets of the deity, then the purification of the heart will soon be experienced, and a desire will also arise to meet him. This practice is explained lucidly in the Radhasoami Faith and the devotees soon begin to realise its beneficial effects.

8. For him, who desires true emancipation, it is proper to practise the utterance of Varnátmak and Dhwanyátmak names, according to the procedure indicated in the Radhasoami Faith. After some time, he will of himself become sure of attaining true salvation, by these practices. Love

in the Feet of the Supreme Being will go on increasing day by day.

9. All religions have stressed the importance of the Holy Name. In the religion of Hindus, in particular, it is said, that no redemption is possible without Nám. But no body knows what that Nám is, which has been spoken of so highly, and how to perform its practice to attain true salvation. This secret is now fully explained. The Nám, which is spoken of so highly in Hinduism, Islám and other religions, is the Dhwanyátmak name of the presiding deity of Brahmánd, the second grand division of Sants. The 'Nám', spoken of so highly by Sants, is the 'Dhwanyátmak Nám' of purely spiritual region, the first grand division of Sants. The true practice of Surat Shabd Abhyás consists in listening to this Nám internally, with attention, and ascending higher up stage by stage. He, who performs his practices in this way, can find within himself, a proof of his gradual progress and elevation. Nothing will be attained by practising a Varnátmak Nám haphazardly, though it may be done even throughout one's life.

10. Even he, who practises the Dhwanyátmak Nám of Brahmánd, the second grand division, in accordance with the mode and practices prescribed in the Radhasoami Faith, but has no intention to proceed further to the Feet of Sat Purush Radhasoami, shall not attain complete salvation. He will continue to be subject to births and deaths, although they might take place at long intervals. It is, therefore, proper for all that they should first

learn the secrets pertaining to the Dhwanyátmak and Varnátmak Shabds of the first and the second grand divisions, and the mode of practising them, and should devote themselves to these practices. Then only will their work of salvation be complete.

11. Be it known, that Dhwanyátmak Nám of Brahmánd is called *Laksh* and the Varnátmak Nám, the *Vách Swarúp* (form) of Brahm.

12. Except the Dhwanyatmak and Varnatmak names mentioned above, there is another class of names. These are called 'Kritrim', i.e., these names, which were based on actions performed by an individual, e.g., Gopál and Girdhárí, etc. Such names ceased to have their efficacy with the cessation of the action concerned. The doer of the action also has disappeared. Therefore no spiritual advantage, i.e., emancipation of the soul, would be derived by the repetition of such names. But people are wholly unaware of it. Let it be known that all the names of the third grand division are more or less of this kind. By their repetition some Siddhí and Shaktí (supernatural powers) may, perchance, be gained. But the man, who practises these, after being dragged into the snares of Mana and Maya, i.e. Kám, Krodh and popular esteem etc., will be taken to hell, i.e., the infernal regions or the cycle of Chaurásí.

Discourse 13

IMPORTANCE OF SATSANG

1. All religions have stressed the importance of Satsang. But very few know its value. Many

people do not even know what Satsang is. Innumerable persons go to temples and pilgrimages. But no one appears to have a keen desire for Satsang and to join it. There is very little advantage in temples and pilgrimages. Whatever advantage is there, it is counteracted by sight seeing and other frivolous activities.

2. The benefit from Satsang is immense. But the desire or appreciation for it, is rather poor. The fact is, that unless a person remains in close touch with high class devotees and Sants, and listens to their discourses with attention, ruminates on those discourses, and accepting what is useful, acts up to them to a certain extent, he would neither at all be able to imbibe spirituality, nor will there be any improvement in his mental and intellectual outlook, or in his conduct. It is, therefore, necessary for all people to find out, in their own city (or wherever they go) the place where Satsang is held, and to derive as much benefit as possible by joining it.

3. It should now be understood what a Satsang is. In *Sant Mat* or Radhasoami Faith, that meeting, congregation or function is called Satsang where there is a recital of the praise of the true Supreme Being, and how to meet Him, and what is the right path and procedure to find Him. There is no talk about kings, warriors and philanthropists etc. The president of such an association is either the Sant Sat Guru, a Sádhi Guru or a true Satsangí, who is performing his devotional practices with love and sincerity. No Satsang can function and prove

beneficial as it should, to any body unless it is sponsored or helped by true devotees, who are one with the Supreme Being, or are performing their devotional practices sincerely to reach Him, and have gained some, if not full, control over their mind, body and senses.

4. It is clear that he, who has himself gained something, can fully explain it to others, and can also help others in that direction. His words will also have some effect. Those, who, with the help of learning and wisdom derived from the writings of Mahatmas, try to explain intellectually to others, can neither correctly explain, nor can they help any body in the correct understanding or in the performance of relevant practices. On the contrary, they will give wrong interpretations of the inner secrets, in respect of which they are themselves wholly ignorant. Thereby they confound and misguide others in the observances of rituals and ceremonies. For this reason their company is not Satsang. Truly speaking it is Kusang (bad company).

5. Be it understood, that where Sant Sat Guru or Sádth Guru lives or where one of His ardent devotees presides over a Satsang, there will surely be discourses concerning the Supreme Being. It will also be explained there, how true love and devotion in His Feet can be created and augmented day by day. By what means and methods can control be acquired gradually over one's mind and Indriyas (sense organs), and how can the desire for and value of the world and its objects, may decrease day by day, as also how a devotee should behave

and apply himself to the spiritual practices, so that the past Karams may be exhausted, and no such Karams (actions) be done by him in future, as may cause sufferings and births and deaths.

6. If the Jivas get such a Satsang, and attend to the discourses with attention and sincere yearning, then surely their spiritual knowledge and understanding will go on increasing day by day. The attachment with the world and its enjoyments will gradually be loosened. Whatever mistakes, misunderstandings and perversions may have been caused in the past, and may have taken a firm hold of the mind, due to association with worldly people and the people of various classes, will gradually be set right. The attachment to objects, which are subject to death and decay, and are sources of pain and suffering, will be lightened and decreased. Love and faith in such devotees, as are imbued with love for the true Supreme Being, who is the reservoir of all knowledge, all bliss and all pleasure, will daily go on increasing. The fear of God will destroy all tendencies and inclinations for sin. When such Satsangis are initiated into the secrets of the Faith leading inwards, and learn how to reach the Feet of the Lord, they will adopt these practices with zeal and earnestness. They will experience internally the bliss and joy of such practices. They will begin to realise within themselves, the grace of the Supreme Being, which He is mercifully bestowing on His true devotees. Then a sincere belief, in respect of the omnipresence and omniscience of the Lord, will be engendered in their hearts. This thing

alone will create true fear and sincere love in a devotee, and enable him to abstain from evil doings and to adopt good conduct with a sincere heart.

7. He who attends such a Satsang, even for a short time, will surely have his doubts and misapprehensions removed. He will not apply his body, mind and wealth in the performance of unprofitable worships and observances. He will not fall a prey to the enticements of religious cheats. He will neither forget his Lord in time of adversity and affluence, nor will he look to this side and that, i. e., his mind will not waver. When a man leaving aside his Lord, looks for help from other quarters, it is an indication that he does not believe in His omnipotence or omnipresence. In either case, such a man is an atheist. When minor troubles of the world can disturb a man's equipoise, then no reliance can be placed on him, in respect of what may happen at the time of his death. Parmarth of this type can be of no avail, while living or even after death.

8. A careful study of this world will show, that such is, more or less, the case with every one in this world. The reason is that they had not the benefit of true Satsang. So their mind and attention always waver. Instead of faith and love for the Lord, they are greatly attached to or afraid of the world. They are entangled in all sorts of doubts, delusions and formal observances, in regard to religion and the world. They have to bear the good or bad consequences of their actions, which they perform under the impulse of their desires, without the least consideration as to what is virtue and what

is sin. They are not able to do anything for the real good of their souls, because whatever religious acts they do, misguided by selfish people, are motivated, more or less, by a desire for the pleasures of this world only. For this reason, they cannot secure complete salvation. They will remain subject to pleasures and pains, in higher or lower forms of life. The cycle of birth and death shall never end.

9. Therefore all those, who have the least craving for Parmarth, ought to look for a Satsang of the class described above, and attend it as much as they can. They should learn the mode of devotional practices and go on performing them to the best of their ability. By the grace of the Supreme Father, and the special favour of the Sant Sat Guru, they shall one day attain true salvation. They will be released from the cycle of births and deaths, will become immortal, and will enjoy eternal bliss in their original home, which is the abode of the true Supreme Being.

Discourse 14

SIGNIFICANCE OF BHAKTI (DEVOTION)

1. Bhakti (Devotion) is true love and affection. It manifests itself in the form of attraction and union. The entire creation has been brought into being by its force and is sustained thereby.

2. The Supreme Being is Love. The entire creation is also a manifestation of Love. The working of the entire cosmic economy is based on love. No one can do anything without love or eagerness for it. It is evident, therefore, that no

work either temporal or spiritual, can be successfully accomplished without love or ardour. Hence Sants attach great importance to love and devotion in religious pursuits as well.

3. All, whether a man or an animal, like affection and devotion. Every one is pleased with it. Affection and humility are an expression of devotion and love. Where there is sincere love there is sure to be true humility. For instance, if a man is truly fond of money and is desirous of it, he would conduct himself with true humility, wherever he can get money. Similarly, he, who is keen to get anything, shows sincere affection and humility at that time to the person, through whom he can get it.

4. Now it should be understood that he, who is truly afraid of hell and the cycle of Chaurásí, and has realised that all affairs of the world and its objects are transitory, and has developed a sincere desire to secure true happiness and final abode, will not know these secrets and the path leading to them, nor will he reach the Supreme Being, unless he conducts himself with sincere love and true humility towards that Being or the one who has given these secrets and has shown the path and practices to attain Him.

5. Therefore, Sants have said in unequivocal terms that all those religions, which have not clearly stressed the need for sincere love and true humility in the Feet of the Supreme Father and the Guru, are hollow and unreal, being the product of mind and intellect only. A man's real object of

life will not be achieved thereby, i. e., true redemption and emancipation will not be secured.

6. By true redemption and emancipation it is meant, that the spirit entity, after being released from the bondage of body and its associates, causing pleasure and pain, and securing freedom from the region of mind and matter, returns to its original abode, i. e., the Feet of the true Supreme Being, where there is no pain or suffering, birth or death, and it is the region of supreme bliss and eternal happiness, unchanging and ever-lasting.

7. It should also be borne in mind that the work of salvation will not be complete, without true humility and devotion in the Feet of the Supreme Being. For purposes of devotion, it is necessary to know the Name, the Form, the Attributes and the Abode of the Supreme Being. So far as the limits of Maya extend, all names and forms shall perish sooner or later. The mansion of Sants is beyond the limits of Maya. Its Name, Form and Region are eternal and imperishable. The abode of the Supreme Being is there. The Prime Current first issued from there. It brought into being all the creation of that region, and thereafter of the three (lower) regions. The spirit entity originally came from there. All those, who are keen to attain perfect salvation, should find out the secrets of the true Creator and apply themselves to His Feet, with sincere love and devotion. If they have learnt the mode of practice from the Sant Sat Guru or a Sád'h Guru or from an experienced disciple of Theirs, and perform these

practices with love, faith and humility, then by the *Mehar* (grace) of the Supreme Being Radhasoami Dayal and the help of the Sat Guru, and by steady practices of the Surat Shabd Yoga, their spirit will one day reach the original abode and attain perfect salvation.

8. The mode of practice is this. The current, riding on which the spirit entity came down from the original abode, should be made the means of its return. This current is the current of life and spirit, of light and splendour, and of Shabd. The spirit entity can ascend higher up by hearing these sounds, in accordance with the instructions given by Sants, relating to the secrets of Shabd. This practice is called Surat Shabd Yoga. By this practice, greater and greater nearness to the Feet of Radhasoami Dayal will be secured day by day. This practice is also known as "Premá-bhakti", viz., "loving devotion".

9. Those, who are wholly unaware of the Supreme Being, and worship others instead, and do not even know the name, form and abode of those, whom they worship, they will not even attain their own Isht (God) and his abode. And those who worship images and idols, derive still less benefit. In either case, it is not possible for the Jiva to secure his emancipation. The utmost benefit will be that of a benevolent action, i. e., some happiness or gain may be secured by them. In no wise, however, will they be free from birth and death.

10. Those, who believe the Lord to be nameless, formless and all-pervading, will not develop in their

hearts love for His Feet nor will they ever meet that omnipresent form, nor is it possible for their souls to be redeemed. Such persons are the worshippers of learning and intellect only. They can in no way perform the practices, which curb and control the mind and senses. Therefore, such persons only indulge in tall talks outwardly, but always remain hollow within. Whenever they recite the praise of the Creator, their speech and heart appear to be imbued with some love. But it will neither last, nor will it increase. The reason is that without internal practices, their spiritual location or status cannot be raised. They always remain tied to the plane of the mind, the intellect and the senses. This plane is meant for the activities pertaining to this world. Here, the love of the Lord can be felt just for a while, when people are engaged in speaking of or praising the Lord. Thereafter, they will act as before, in the worldly way, and such a condition is devoid of love for the Lord.

11. The *Sant Mat* is, therefore, the real religion. He who believes in it and practises Surat Shabd Yoga, will attain true salvation. As regards others, they cannot, by any means, avoid births and deaths and transmigration in lower and higher forms of life.

12. He, who is a true seeker and lover, will find out a Sat Guru, Sadh Guru or an adept of the *Sant Mat*, and will learn the practice of Surat Shabd Yoga, and apply himself to it. He will experience more and more bliss and pleasure within himself daily, and will increase faith and love in the Feet

of Guru and Radhasoami Dayal, the Supreme Being. Taking His true Saran (protection) and performing the practices for sometime, he will, within himself, realise that he is marching onwards on the path (of salvation).

Discourse 15

PRE-REQUISITES FOR TRUE SARAN (PROTECTION) AND TRUE KARNÍ (ACTION)

1. Every follower of the Radhasoami religion must carefully think over and clearly understand three things and develop firm and sincere faith in them. Then only will he be able to adopt, more or less, real protection of the Supreme Being Radhasoami Dayal with mind, attention and spirit, and to perform properly the practices of Sumiran, Dhyan and Bhajan, to some extent. Thereby the salvation of the Jiva will be secured one day.

2. The three things are these. The first is belief in the fact that Radhasoami Dayal is the Supreme Being, Omniscient and Omnipotent and is always present in the heart of every one. The second is that the spirit entity, i. e., soul, is His essence, in the same way as the sun and its ray. The third is that excepting the devotional practice of Surat Shabd there is no other way to reach the original abode, easily and without any hindrance, nor has any better way been devised.

3. When a firm faith is established in one's mind, in regard to these three things, and no doubt

or delusion exists in one's mind about their truth, then only it will be possible to perform the devotional practices with some success, and their beneficial effects will also be perceived internally. Thereafter, true faith and true fear of the true Creator will be generated in his heart and the behaviour of such a devotee will correspondingly improve internally and externally. His faith and love in the Holy Feet will increase day by day. Gradually he will acquire complete love one day.

4. Now the three things are explained in detail and it will be easily comprehensible to any individual from an example of the poppy seed, which is so tiny and small. This small seed has three covers. It has white marrow inside. The soul of the seed or spirit entity is located somewhere within this marrow.

5. The covers of the seed contain the materials for the subtle and coarse forms of the tree. From the time the seed sprouts, that is, when the original current of the spirit manifests itself, all the five Tattwas (elements), the three Gunas (qualities), light, electricity, the forces of attraction, repulsion and magnetism, etc., work harmoniously together, in producing the form of the plant. They attract material for the growth of the plant from the sky. As long as the spirit resides in that plant, these forces, the Tattwas (elements) and the Gunas (qualities) work together harmoniously in subordination to the spirit. Although some of these forces are opposed to one another, no opposition is displayed as long as the spirit is there. When,

however, the spirit leaves the body, these forces cease to work in harmony and spoil the form of the body. Whatever materials had been drawn from the sky are reduced to fine particles, which go back to the sky (ethereal regions). This applies to the creation of all physical bodies. The spirit entity remains hidden within covers in the marrow in all cases, be they human beings, quadrupeds, birds, insects or vegetables. From the time the spirit manifests itself, all creational matter and forces work together in subordination to it, for the creation and growth of these bodies. This proves that the spirit entity is all powerful and exercises control over other forces and materials of creation. In other words, all creation in this world is that of the spirit.

6. The spirit entity, which emanated as a ray from the Feet of the Supreme Being, and descended to this world along with its current, functions hereby taking location in the physical frame. Truly speaking, the spirit alone is real. The names and forms that we see, appear to be true, due to the presence of the spirit. But they disappear when the spirit leaves the body.

7. When this spirit particle, the ray, is of such an importance and potency, and there are innumerable spirit entities that have come down in this creation, then the reservoir, whence all the spirits descended must be by far supreme, all-powerful all-bliss and all-knowledge.

8. It is quite clear that whatever pleasure and gratification the Jiva derives in this body, is present

in the spirit current, because, if this current be not directed to a particular sense organ, there will be no perception of any pleasure through that sense organ. Similarly all the books, knowledge, art and craft, etc., which have been or are being produced in this world by men or animals, have, for their source, the spirit embodied in them.

9. This clearly indicates that the spirit entity and the Supreme Being Radhasoami are all-bliss and all-knowledge. In other words, the Supreme Being Radhasoami is all-powerful, supreme-bliss, and supreme-knowledge and pervades through all. This Jiva, i. e., the spirit entity, is a particle of His, because all the powers that are in Him are also inherent in the spirit entity.

10. This creation has been brought into being by the Mauj of the Supreme Father. In the same way, each spirit entity creates a corporeal frame and nourishes it. There is similarity between the creations of Pind (body, Microcosm) and Brahmánd (outer world, Macrocosm). They are created in accordance with the same laws. The only difference is that the former is on a small scale and the latter is on a large scale. All the gradations and functions of the Macrocosm are to be found in the Microcosm as well.

11. The entire creation is composed of currents. The various bodies are made up of currents (or threads or wires). Just as cloth is made from threads or as the branches and twigs of a tree are but clumps of fibres, so is the human body made up of thread-like nerves, through which currents pass. This is how all the physical bodies are made.

When a person speaks, his voice becomes audible by means of currents. Similarly it is by the currents of sight (light) that we see the world.

12. When there was no creation, first of all current emanated from the Feet of the Supreme Being Radhasoami Dayal. This is the current of Shabd, of life and of light. It caused the entire creation from top to bottom.

13. The seat of the Supreme Being Radhasoami Dayal is within every body. The spirit currents descended from Him creating Dayál Desh, Brahmánd and Pind. From a centre inwards between the two eyes, where the spirit has taken its location in this body, it is supplying energy by means of currents to the mind and the senses and the entire frame. As the spirit current alone is the current of bliss, pleasure and knowledge, it is only on account of it, that all those having physical bodies experience pleasure and relish it through the sense organs.

14. Whoever is desirous of reaching the source of this current, which is the fountain-head and reservoir of all bliss, all pleasure and all knowledge, to obtain supreme bliss and eternal happiness, should revert to its source, i. e., the Feet of the Supreme Creator, Radhasoami, with the help of this very current. Except this, there is no other way to reach that source.

15. In Pind, there is an admixture of coarse matter with pure spirit. Hence there is birth and death of bodies here in quick succession.

16. In Brahmánd there is an admixture of pure

matter with pure spirit. Hence the bodies of that creation perish, after a very very long time.

17. In the purely spiritual region, which is the abode of Sants and of the true Creator, all bodies are spiritual. Birth and death, Kal and suffering, are totally unknown there. Hence the eternal bliss and happiness of that region are everlasting and not subject to any change. No extant religion of the world knows about that region. This knowledge and the means to reach there through the currents of Shabd, i. e., Surat and life, were disclosed by the Supreme Being Himself in this Yuga, when He was pleased to incarnate Himself as Sant Sat Guru. He, who desires true liberation and real emancipation, can reach the original abode by practising Surat Shabd Yoga.

18. All other currents such as the current of Prán (respiration), the current of sight and the current of ambrosia emanated from Brahmánd, i. e., the region of pure spirit and pure matter. No body can go beyond Brahmánd, if he ascends higher by means of any of these currents. Therefore he would not be free from the cycle of birth and death, even though it may happen after a long interval. He cannot attain supreme bliss, unadulterated with Maya (matter).

19. For this reason, Sants have definitely postulated that whosoever desires emancipation of his soul must proceed along the current of Shabd. By this practice only he will one day reach his original abode.

20. All say that the Lord is formless and as

such cannot be contemplated. Shabd, which emanates from His Feet, is also formless. It is, therefore, possible to perform the contemplation of the Lord, with the help of Shabd and to reach His Feet, with the help of Shabd's current. By no other means, it is possible to contemplate or to find Him.

21. It is said in all religions that in the beginning there was Shabd, that Shabd is the form of the Lord, and it is with the Lord, and that the entire creation was brought about by Shabd. It is, therefore, evident that he, who would ascend along the current of Shabd, will reach the stage, from where Shabd issued in the beginning. By no other means it is at all possible to reach that stage.

22. The above mentioned facts clearly prove that except the Surat Shabd Abhyas, there are no other means, which can lead one to the original abode, i. e., union with the Supreme Being. The current of Shabd is the current of life and Surat or spirit. The Surat is the creator of the entire creation. It vivifies and sustains it. There is no current superior to it. This proves that in the whole of the Creation, there is no other mode of practice, superior to Surat Shabd Yoga. Now it is open to the Jivas to believe this or not. But he, who is a true and earnest seeker after religion, will practise Surat Shabd Yoga, as taught by Sants. Those, however, who are desirous of pleasure either of this world or the next, and of honour and rank, will not listen to the words of Sants. They will remain entangled in the various practices and observances, which can lead to higher centres of Pind or Brahmand only. Taking the bliss

of these regions for supreme bliss, and the presiding deities thereof to be the Supreme Being, they will have no desire to go higher up to the region of Sants, where they could get the Darshan of the true Lord. On the other hand, if they were told about the still higher regions, instead of believing it, they would enter into unnecessary and baseless argumentation. They will not believe in the words of Sants. The teachings of Sants are also not meant for such class of people.

23. First of all, a sincere seeker should be convinced of the truth of three things by attending Satsang. These three things are (1) that "Radhasoami Dayal" is the Supreme and True Lord and He is all-powerful, (2) that the spirit is an emanation (a current) from Him and (3) that by practising Surat Shabd Yoga only, and by no other means, the spirit entity can secure its liberation from the spheres of Kal and Maya, and can reach its original abode, i. e., Dayal Desh. He should thereafter adopt firmly the protection of the Supreme Being, Radhasoami Dayal, learn the practices of Surat Shabd Yoga from an adept of *Sant Mat*, and practise that Yoga, as much and as best, as he can, daily and regularly. He should proceed on this path undaunted, perceiving internally the grace of Radhasoami Dayal. He should also be vigilant about his mind, senses and desires and from time to time should also pray for His mercy and grace. By His grace he will continue to make progress day by day. Love and faith will go on increasing. By His grace the task will reach completion one day. In this way, every sincere

devotee can do good to his soul by the grace of Radhasoami Dayal. By performing these practices for some time, he will internally perceive clear evidence of his true salvation, he will begin to acquire full faith in Him in this very life. As faith increases, love will also increase simultaneously and one day he will be merged in the Ocean of Love, the Supreme Being. He will then be completely free from pain and suffering caused by Kal, and the cycle of births and deaths.

Discourse 16

DESCRIPTION OF THE REGIONS OF VARIOUS GRADES IN THE CREATION, AND THE SUPERIORITY OF THE SANT MAT.

1. The description of the various regions in the Creation as given out by Radhasoami Dayal, and the secrets of the various stages as shown by Him, should be accepted as correct, and having full faith in it, the spiritual practices should be performed accordingly. With a firm belief in respect of the final abode, one should make a firm determination to attain it.

2. An instance is given, which will explain fully the various stages as described by Radhasoami Dayal. By looking at the sesamum plant, it appears that its outer form is Sthúl (coarse matter). The sap, that flows from its roots through the branches, twigs, leaves and nerves, is its subtle form. The seed is its creative or causal form. When its seed is put in a press, oil comes out. The covers of the three forms, viz., coarse, subtle and creative

or causal, are separated as oil cake. The oil is like Turiyá [the fourth stage, the three other stages being wakefulness, dream and sound sleep or Sthúl (coarse), Sukshma (subtle) and Karan (causal)]. When the oil itself is put to use by lighting it, the following parts appear in the flame :—

- (i) The first is resplendent pure white light. This represents Dayal Desh. Its top corresponds to Sunn. The rest of the white portion of the flame represents, as it were, the different regions of Dayal Desh.
- (ii) The red portion of the flame above the white portion represents Trikuti.
- (iii) The greenish yellow light above the red represents Sahas-dal-kanwal.
- (iv) The comparatively dark portion of the flame giving out smoke represents Pind.

3. The above example delineates all the stages in the Creation as described by Sants, viz., Pind, and above it Brahmánd, and Dayál Desh. The various stages of Pind are in the form of the seed and the plant. Their subtle material is present in the dark portion of the flame and the smoke.

4. From the example given above, a seeker and an intelligent person can realise that the gradations in Pind, Brahmánd and Dayal Desh, as stated by Sants, do really exist. In order to understand correctly the significance of this example, attention should be paid to the forms as delineated above, and not to any extraneous matters.

5. The object of this example is simply to explain the Sthúl (coarse), Sukshm (subtle) and Karan (causal) bodies assumed by the spirit entity here, and the forms it assumed in its descent from Sunn to Brahmánd, and further down to Sahas-dal-kanwal. This will further clarify the fact that Dayal Desh and gradations in Dayal Desh are correctly indicated and that Dayal Desh is above Pind and Brahmánd.

6. The creation of Dayal Desh is extremely subtle and fine. Our eyes cannot discern the various regions of Dayal Desh in the white light of the flame separately. But surely these regions are there in the white light.

7. Another example may be given here. It will also illustrate to some extent the gradations in the Creation. But those grades are not so clearly discernible in it, as in the instance of the sesamum seed and oil. This second instance is that of a sugarcane. In the sugarcane there are three main divisions from the root to the top. In the first or root portion of the cane, the juice is very sweet, there is no salinity. In the second or middle portion there is some saline taste. In the third portion salinity exceeds sweetness. In each of these above mentioned portions there are many grades of sweetness. They correspond to the different regions or spheres in the three grand divisions of the Creation, viz., Dayal Desh, Brahmánd and Pind, as described by Sants. Even in the sweetest portion of the sugarcane, there are gradations, which can only be felt by taste. Similarly in the second and the third

portions, the gradations of sweetness and saltishness can easily be distinguished. So in the entire Creation, and in every physical body, there are three grand divisions and in each one of them, there are several sub-divisions, whether they are manifest or not, as described by Sants.

8. From the illustration of the sesamum seed and oil all the gradations of Pind, Brahmand and Dayal Desh are discernible in the flame, with details as regards colour and form, and from the illustration given in the above paragraph, a true seeker can be convinced of the truth of what the Sants have said. He can see that in the entire Creation there are various divisions, whether they are visible or not. This is so, because the laws of Nature are equally applicable, in a greater or lesser degree, to all the various bodies, whether big or small. This proves how high, sublime and perfect the religion of Sants is.

9. This also proves that the religion of Sants is natural, free from artificiality, play of intellect or wisdom and deception of any type. All that is required by it, conforms to the laws of Nature. It is, however, opposed to the laws of the mind and Maya, because their tendency is centrifugal and downwards. For this very reason, the spirituality of all Jivas or spirit entities is diffused and entangled in the material regions and in the lower portions of Pind. Now he, who has secured the secrets of his original abode, i. e., Dayal Desh (from where the current first issued in the beginning, and creating

Brahmand and Pind descended down) and the secrets of the creation of these grand divisions, as also of each smaller regions known as stages, and proceeds riding on this current (which is the current of Shabd) with love for the Feet of Radhasoami Dayal, the Supreme Source, shall one day attain eternal bliss in Dayal Desh, after traversing the domain of mind and matter.

10. The spirit entity, which undertakes the journey across the regions of Maya, i. e. Pind and Brahmand, shall have to combat with mind and matter, and break their strength by the grace of Radhasoami Dayal. In other words, it will have to turn, upwards and inwards, its face, which is now downwards. This is really a difficult task. But if by the grace of Radhasoami Dayal, love has been generated for His Feet, this can be accomplished gradually and easily.

11. For those, who are engrossed in the enjoyment of pleasures of the senses and of Maya, and entertain a desire for these only, it is difficult to be free from the clutches of Maya. The reason is that they will not listen to and accept the teachings of Sants, nor will they be prepared to perform the internal practices, as enjoined by *Sant Mat*. This class of Jivas remains tied to outward rituals and religious observances dictated by intellect, and they cannot perform practices of true Parmarth. For this very reason, the majority in the world belongs to this class. They have propounded many faiths, according to their own wish and desire, by the help of their intellect and wisdom. They are happy and

contented with these and are wholly ignorant of the result. If they are told of true Parmarth, they, instead of accepting it, are ready to find fault with it, in the light of their scanty understanding, and do not care for their real good and harm.

12. It must be stated here that all prevailing religions of the world, except *Sant Mat*, are the products either of Pindí or lower mind and intellect or of Brahmánd and God (whom Sants have termed the Universal Mind). Both of these have outward and downward tendencies. There is no indication at all in respect of the original abode, in these religions, nor is there any mention of the practices leading thereto.

13. Even, if there are any instructions in some religions relating to the attainment of some stages, within the limits of the mind and matter, the practices enjoined in connection therewith are so difficult that they cannot generally be performed. So within the limits of Pind and Brahmánd as well, no body can attain any really high stage. For this reason, no one can secure true salvation, i. e., release from births and deaths and detachment from the physical body.

14. Sants do not coerce and compel any one, nor do they entice and induce any one. By word of mouth alone, they explain the secrets of the original abode and the modes of practices leading thereto. Those, who accept them, are helped in reaching that abode by means of the practices referred to, while those who do not accept them,

receive the grace for their future good. But in no case do Sants use force or compulsion to effect immediate improvement in their present condition.

Discourse 17

FEELING OF FEAR, LOVE AND RESPECT FOR THE HOLY FEET OF THE LORD.

1. In this world, all men, women and children entertain a feeling of fear, love and respect for their elders, such as wife for her husband, sons and daughters for their parents, students for their teachers, servants for their masters, etc., etc. They refrain from such actions, activities and dealings, which their elders do not like or which are contrary to their wishes. For fear of incurring their displeasure, they do not take part in such activities. Similarly, in addition to elders, people have fear of and regard for people of their caste and creed as well. They avoid doing any thing that might entail their displeasure, criticism or taunts. He who becomes a member of a society or congregation, behaves according to certain prescribed rules, otherwise he is not considered fit for that society. If he fails to observe such rules of conduct, he is removed from that society.

2. When people behave like this, in regard to worldly affairs, then in Satsang, which is the house of the Lord, and where the secrets of meeting Him are taught and practised, how much purity, truth, vigilance and affectionate dealings should characterise the conduct of a Parmarthi (who joins a Satsang). Under all circumstances, it is necessary and proper

that their conduct and behaviour, according to the capacity of each individual, should be somewhat better than that of the worldly people. The latter, often act with selfish motives and according to their own whims. They care very little for the happiness or unhappiness that might be occasioned to others. But a Parmarthi should see that in all his worldly dealings he does no harm to any one for his personal benefit. He should give up the habit of looking, listening or giving publicity to the faults and shortcomings of others. His behaviour towards all should be sincere, and should not deceive any body. After joining the Satsang and listening to the discourses of the true Lord and of Sants, this much of difference should at least be gradually developed in the conduct of a Satsangi as compared to that of the worldly people. He should refrain from evil resorts, evil acts and evil company. In this way, as compared to worldly people, the indulgence in evil tendencies may be reduced by a devotee, day by day. This could only be done properly, if there is even an iota of true fear, true love and true respect for the true Lord (whose Feet he is keen to reach and which purpose he is devoting himself to). Such fear, love and respect are sure to increase in him gradually, if he believes the Supreme Being to be such.

3. There is no doubt that it takes time to obliterate the effect of old habits and old associations. The longer a man has lived in the company of worldly people the greater is the influence on his mind of their association and their habits. The longer is the period of a devotee's attendance in the

Satsang of sincere lovers and Bhakts and the performance of devotional practices for the inversion of the spirit entity from the plane of action of mind and senses, the deeper will be the Parmarthi's understanding, and the more will his old habits and behaviour undergo a change.

4. Every Satsangi, whether a male or a female, should always bear in mind that from the time he joins Satsang, he starts a new life. So his mode of living and behaviour should also be somewhat similar to that of a Parmarthi or a religious minded person. Such a course cannot be adopted quickly. But for him, who is sincerely keen about it, and is honestly and firmly determined to obtain the good will and pleasure of the Supreme Being, there is bound to be a gradual change in condition.

5. All are liable to errors of omissions and commissions. Until the mind and sense organs have, to some extent, imbibed the effect of inner and outer Satsang, they will, more often, behave according to their old habits. But, if after an unbecoming behaviour, a devotee feels sorry and repentant, and is ashamed of what he has done, then that may be considered as a kind of Lord's grace on him. That grace will gradually one day rid him of the evil tendencies and activities.

6. Every Satsangi should understand that when he fears and respects his (worldly) elders so much that he does refrain from activities which they do not approve of, then the Supreme Being is the eldest of all elders, whose pleasure will remove all pain

and suffering and will secure everlasting happiness and bliss, and whose displeasure may entail dire consequences and suffering for lives together, how much more fear and respect for that Supreme Being should be entertained in one's mind to correct his conduct and behaviour.

7. He who, after joining Satsang, behaves like worldly people or in accordance with his old habits, entertaining no fear for the Lord, should be taken to be one, who does not, in fact, believe in the Supreme Being. He has no fear in his heart of His infinite power and omnipotence. His so-called desire to meet the Lord and to do good to his soul, is simply ephemeral. How can he acquire the wealth of Love and Devotion ? He will secure only a little bliss in Abhyas and devotional practices. His mind and senses will always have an upper hand and continue to beguile and deceive him.

8. He, who is not afraid of the Lord as he ought to, in doing unbecoming acts (simply because he does not see the Lord), should at least have in his mind fear and regard for the devotees and other elders present in the Satsang, just as much as people have for the elders of their caste and creed. By this sort of fear and regard also, it is possible to avoid many evils. If this is also not the case and he is not afraid or ashamed of a Satsangi, then it is obvious that he is not at all a Parmarthi or that he is extremely ignorant and is wholly unaware of his spiritual gain and loss. Such persons by their undesirable activities only bring discredit to the society. A person, who has joined Satsang, should always

bear in mind the fact that he has left his previous associations and is now moving in a different camp. He should know that he is now to behave in accordance with the rules of conduct of the new society, and should try to behave in that manner, as far as possible. Otherwise it is no use his joining the religious society or Satsang.

9. Whoever says that his mind and Indriyas (sense organs) are too strong and he feels helpless to get over them, he should then consider that the mind and Indriyas of girls, boys and adults are also equally strong. But when girls get married, boys are admitted to schools, and adults come under the subordination of their employers, they at once begin to obey their elders by curbing their mind and desires. Then, how can those, who claim to be religious persons, be considered really so, if they are not at all afraid of their Guru, Lord and Satsangi brethren, and do continue to behave as heretofore ? How can then it be believed that they consider the Guru and the Lord as most venerable, and Satsangi brethren and other high class devotees, as their caste people ?

10. Such persons, if they continue to remain in Satsang, will secure some Parmarthi benefit and this too will be by His grace only. But it will come about after a long time and after undergoing some pain and suffering, because their mind and Indriyas are not prepared to move in the right direction, and will not correct themselves without being subjected to some pain and punishment.

Discourse 18

THE BENEFITS DERIVED FROM RELIGIOUS
ACTIVITIES OTHER THAN DEVOTIONAL
PRACTICES ENJOINED BY SANT MAT

1. Those religious activities, which are prevalent in this world, at present, are either

- I Karam-kand¹ or Dán² Punya,³ or,
- II Pilgrimage and the worship of idols and symbols, or,
- III Fasts, or,
- IV The repetition of some sacred name, or,
- V Hath-yoga, or,
- VI Pránáyám, or,
- VII Dhyán, i. e., contemplation, or,
- VIII Practices of Mudrás, or,
- IX Váchak Gyán (mere bookish-knowledge in respect of God and religion), or,
- X Reciting of scriptures, and singing of hymns of praise with emotion, and offering prayers.

According to Sants, the above named religious activities, cannot secure to Jivas true redemption and salvation, because there is little love of the Lord, or any sincere longing for His Darshan. Each of such activities is now dealt with in detail below.

1. Karam-kánd and Dán Punya

2. Those who are engaged in such activities, whatever may be their religious leanings, are doing so with the sole object of securing worldly happiness,

(1) religious ceremony, ritual. (2) the act of giving alms, charity. (3) meritorious action, charity.

power, name, fame or increase in wealth and progeny, or to enjoy the pleasures available in Swarga,¹ Viakuntha² or Bahishta.³ There is no indication in these religions, as to who the true Lord is, nor is there any mention of the means to find Him. All their activities are external or for show, and have no relationship with the inner current of Surat and Shabd. For this reason such actions and activities cannot secure the real emancipation of the Jivas.

*2. Pilgrimage and the worship
of idols and symbols*

3. Those who are engaged in such activities, have some faith in and love for their deities, but that remains static. Worldly attachments always predominate over such feelings. On some particular occasions there is some expression of their feelings of devotion. They do make an offer of their body, mind and money to some extent. The underlying motive of all such actions is to secure worldly happiness, riches and affluence, etc. There are only very few, who do these things with a view to real emancipation. These persons are wholly unaware of the secrets of their so-called Isht or deity, i. e., they do not know what he is, where he is, and how to find him and to get access to him. They do not even know what true salvation is. The main defect is that their deities are not the real Creator but created ones. So there is a time limit for their existence and their respective regions. Therefore, even if a devotee reaches the region of his deity, at

(1) heaven, paradise. (2) abode of gods. (3) paradise.

the time of Pralaya or Mahá Pralaya, both he and his deity will be annihilated, and will take birth again. It is necessary to know four main things for the proper performance of Bhakti or devotion, viz., (1) the real name of the Isht or deity, (2) its form, (3) its region and (4) the ways and means to reach there. The worshippers of idols and symbols seem to be wholly ignorant of these fundamentals. When it is so, their Bhakti (devotion) will only be superficial. They cannot reach the regions of their deities. They are simply adherents of conventions. Whatever they are sacrificing for their Isht, in the form of body, mind and wealth, will only be rewarded as good acts, and will entitle them to some material gain in this world or happiness in Swarga Lok (Heaven) or Pitra Lok (the region of the Manes).

3. *Fasts*

4. By keeping fasts, a man feels somewhat light and cleaner physically and mentally, provided, of course, the fasts are properly observed. But when instead of taking light food and less sleep and performing Sumiran and Bhajan, rich dishes are prepared in the name of fruit and fast-diet and more of the time is spent in sleep or worldly enjoyment, then, of course, instead of doing any spiritual good, such fasts are likely to cause harm. The observance of fasts was recommended for Abhyási Parmásthís as an aid in the due performance of spiritual practices. But now a days it is generally understood that Mukti or salvation can be achieved merely by keeping fasts. This

view, however, is incorrect, it is a sort of delusion. A person, who is not a true Abhyásí, but succeeds in keeping fasts properly, may secure a little happiness in this world or in the next. But it is not possible to achieve the salvation of the soul or admission in the region of his deity only by keeping fasts. If an Abhyásí keeps fasts, he will secure some inner cleanliness and some facility in his spiritual undertakings. But true salvation cannot be achieved without performing the Surat Shabd Yoga, as taught by Sants.

4. The repetition of some sacred name

5. How people usually repeat the holy name these days is as under :—

- (a) They utter the name orally, while their mind, attention and eyes remain unsteady, or are not taking part in Sumiran. For this reason, this kind of Sumiran will not secure anything beyond a little purification.
- (b) Some people repeat the name mentally, but they have no idea of the deity and his region, whose name they are using in Sumiran. Hence their Sumiran is unmethodical; they are doing it in a haphazard manner.
- (c) Similarly, some persons do the repetition of holy name, keeping pace with the respiration, i. e., with the incoming and outgoing breath.
- (d) Some people utter the name, somewhat loudly, so as to fix their attention or imagine themselves to be sitting at the heart centre. It is technically called 'striking the heart with the Nám'.

6. All these people are wholly unaware, as to the Being, whose name they are repeating, as also where his region or abode is. Except a little purification or the attainment of some miraculous powers in some cases, nothing more can be achieved by them. They can neither get access into the region of their deity nor obtain his Darshan. As their Ghát or plane of action has not changed, neither love is created in their hearts, nor is it possible for them to secure true salvation.

7. Much has been said by Sants in praise of holy name, and that nobody can secure emancipation without the Guru and the Nám. The Nám alluded to by them is, however, the Dhwanyátmak Nám of the true Supreme Being. Its practice consists in listening, with concentration and rapt attention, the sound of that Nám, which is resounding within all, and in reaching the deity, with the help of this sound current. Until this is done, sincere love will not be created in our heart, nor will there be any improvement, nor will true emancipation be secured from this region of mind and matter. Sants alone show us the way, leading to the region of that Being (whose Name is adopted), and also unfold the secrets in respect of the intervening stages.

5. *Hath-Yoga*

8. This consists in exercising the various parts of the body in different ways, and keeping it clean under a strong and persistent will-power. The benefit, which is derived from this practice, is mere cleanliness and health of the body and the proper

functioning of the various organs. The different ways of Hath-Yoga practices are :— performing penance in the midst of fire on five sides, remaining in water, to keep standing, to give up speaking, remaining nude, cleaning of nostrils and mouth by passing cloth through them, cleaning of intestines by inserting cloth through the mouth, enema, sitting on nails or in solitary open places, and hanging oneself with head down and feet up, etc., etc. These practices may secure a little inner cleanliness, but this sort of cleanliness cannot last long nor can love for the Holy Feet of the Supreme Being be created in one's heart. On the contrary, this gives rise to pride and self conceit of the highest degree. It is often noticed that people mostly perform such practices in public thoroughfares, and road-crossings and in fairs, etc., with the obvious object of earning money, public praise and self assertion.

9. In olden times, these practices were introduced for persons of heavy body and dull mind. The adepts of those days had, with due regard to individual conditions, prescribed particular practices for the inner cleanliness and removal of flatulence of the body and other defects, and to make the practitioner gradually fit for performing higher forms of practices, such as Ashtáng Yoga, Pránáyám and Mudrás. But it should be understood that each of these practices related to the training of a particular part of the body or a particular type of spiritual exercise. These, rather crude methods, were meant for the novices only. Although they performed these practices for years, only few could

finally succeed, and follow up the higher forms of practices. The result was that people generally got entangled in one or the other method of these practices for the whole life. They considered it to be real *Parmārth* or devotion, and were pleased with the public applause, they so received. They started displaying their practices in public and made it a source of their earning. Instead of securing any purification, which was the underlying object of these practices, they became proud and greedy, and thereby they became all the more impure.

10. Those, who are engaged in these practices, have no love for the Lord, nor do they entertain a desire to meet Him. How can then such persons be redeemed? The result of such activities of theirs may be that they may earn name, fame or wealth in this life, or according to the degree of their achievement, may secure a little happiness in heaven after death, or according to their own desires, may, in their next birth, enjoy the pleasures of this world as a king, high official or a rich man.

6. *Prānāyām*, i. e., *Ashtāṅg Yoga*

11. Those, who perform this practice (Yoga), are called *Yogīs* or *Yogeshwars*. In this Yoga, the practice consists of raising the *Prān* (subtle air) from the centre at the rectum, passing through the upper centres, right upto the sixth centre, and merging the spirit in *Chidā-kāsh*, which is beyond the sixth centre. This practice is very difficult, and the ancillary observances are also most difficult and tedious. Even the slightest lapse or neglect may

occasion serious illness or death. Very few only could succeed in performing this practice in the past, and in the present age, there would hardly be any, who can perform this practice to any appreciable extent. Rather people, after practising it for four or five months or for a year, give it up, due to illness or fear or frustration.

12. In this practice, great emphasis has been laid on renunciation, asceticism and will-force. Love and devotion in the Fect of the Lord have little significance. Whoever succeeded in performing this practice completely, only reached Sahas-dal-kanwal or got absorbed below it, in *Chaitanya Akásh*, which is the stage, from where the practices enjoined by Sants begin. After traversing seven stages above this, entry is possible in the region of the Supreme Being, Radhasoami Dayal. So the Yogís and Yogeshwars could not get a clue, regarding the secrets and whereabouts of the True Lord, nor could they attain the stage of true salvation.

13. Let it be understood now that when in all the four past Yugas such an importance was attached to Pránáyám, that without performing this practice (Yoga), no body could reach even *Brahm-Pad* (excepting those who could perform this practice successfully), then it became apparent that no one and more particularly, no house-holder, could reach the final goal or destination, according to the Ashtáng Yoga itself. Therefore, all the Jivas remained entangled in the cycle of birth and death, and none could secure salvation. No body even got an inkling of the final stage of Sants, which is

seven stages higher than *Brahm-Pad*, and without reaching there no body can secure true redemption. Nor any one knew anything about Surat and Shabd, which have brought into being the entire creation and sustain it. How can then Yogis and Yogeshwars and the common people know of the superiority and significance of the practices prescribed by Sants ?

7. *Dhyán, i. e., Contemplation*

14. Those who practise Dhyán (contemplation) fall in three categories :—

- (1) Those who have taken the Creator to be formless and consider Him to be all-pervading like ether, and contemplate upon His form. Their contemplation is not to the mark. They form certain conception of the *Chaitanya Ákash* (spiritualized ether) and contemplate it. The light which sometimes becomes visible, is taken by them to be the vision of the spirit and they feel fully satisfied with it.
- (2) Those who contemplate an idol or some symbols. Their contemplation is also beside mark. They seldom get a vision of the deity represented by an idol and even if they do so, it is just like the idol, they visualise; it neither speaks nor moves.
- (3) Those, who contemplate the form of the Guru. They often see this form within,

which augments their love. Their contemplation, as well, is not to the point, and therefore they make little progress.

15. The persons of the above class concentrate their attention at the extraneous ethereal region, or at the heart centre, which is *Manákásh*. By seeing the spectacle or splendour of these stages, they become fully satisfied. This sort of contemplation proves of little help in times of difficulty and suffering. But they do not realize this. The *Manákásh* or ether is withdrawn inwards from various parts of the body at the time of death. So no contemplation of it is possible at the time of death. A state like that of a coma supervenes. Similarly, during a serious trouble and severe illness as well, such a contemplation cannot be performed properly, due to lack of self control and uneasiness.

16. In short, these persons neither knew anything about the True Lord nor could they know the real form and region of their deity. For this reason, they could neither make any progress nor could change the spirit's centre of action, nor could they get out of the domain of mind and matter. They reap the fruit of their good actions either in this world or in the next, i. e., in Swarga, in the form of a little happiness and bliss, but they cannot avoid the cycle of births and deaths. Whatever happiness and joy they secure, is also short-lived. They, however, get inordinately proud of their devotion and attainments.

17. As regards the contemplation prescribed by Sants, they do explain, whose Form is to be contemplated, where His location is, and the internal path leading to Him, and how it can be traversed. Thus the devotee's spirit goes on ascending higher up, day by day, as he performs the practices and the bliss also goes on increasing. Gradually he severs his connection with the plane, where the body, mind and sense organs are operative. By such a severance and securing occasional vision of his Deity or Master, who is present within all, he is extremely pleased. Perceiving internally, the grace, mercy and protection of the Lord, his love and faith get augmented day by day. To the extent he secures the blissful experiences of the higher regions, he automatically becomes indifferent towards the world, its pleasures and objects, i. e., develops easy and gradual detachment from worldly ties. Such a devotee, being relieved gradually from the clutches of mind and matter, can attain the real abode of Sants, which is eternal and ever abiding. A devotee on reaching that stage also becomes immortal. The bliss and happiness of that region are also eternal, and there are no woes and troubles of Kal there. True salvation and emancipation can only be attained in this way.

8. The practice of Mudrás (modes and bodily poses during devotion or religious worship)

18. More often Yogis and also some householders take to this form of devotion. There are

five kinds of Mudras, viz., *Chácharí*, *Bhúcharí*, *Khecharí*, *Agocharí* and *Unmuní*.

19. In the first two Mudrás, the training of the faculty of sight is performed both externally and internally. Externally, the eyes are fixed at some black dot or the flame of a lamp or the tip of the nose. Inwardly, attention is fixed at the center between the two eye-brows. In this practice white or coloured light becomes visible to some individuals and it affords some pleasure. Most of them consider it to be the manifestation of the soul and feel satisfied. Some people are able to see their own form and get stuck to it. No body knew the secret or the path leading beyond. This light is *Máyak* (pertaining to *Máyá*, i. e., illusory) and does not remain constant for ever. Therefore, those practising these Mudrás could not attain any stage, worth the name, nor could they secure true emancipation. The result of their efforts was a little pleasure and happiness at the time of these practices; rest of the pleasure and happiness they would secure in higher regions or in higher forms of life. If this practice is undertaken by any one, with a sincere desire to find the true Lord, then he will be met by a Sant Sat Guru. He will indicate to him the secrets relating to the Supreme Being and His abode, and will teach the true mode of practices, and help in performing them and by His special grace, take him to the original abode. Then only true salvation will be attained.

20. In *Khecharí Mudrá*, the tip of the tongue is turned upwards and fixed to the palate, where the

drops of ambrosia are trickling all the time. Having secured the taste of this ambrosia, the Yogi feels enraptured and fully satisfied. He makes no efforts to proceed onwards.

21. Very few persons adopt this practice. As this practice is related to our physical frame, it affords very little help or benefit and assistance at the time of death, because this little benefit so derived also disappears when the spirit current recedes.

22. Those, who practise *Agochari Mudrá*, hear the Shabd (sound) which is internally resounding all the time. Some practise it after mid-night, without closing their ears, others do so by plugging their ears or by putting cotton in them or by closing them with their fingers. Some also close the nose and mouth. This sound is a combination of several sounds, resounding constantly in the lower regions. He who listens to it with attention, can hear different kinds of sounds, particularly the ten sounds, alluded to in the Yoga Shástra. When the mind and attention get concentrated, a sort of pleasure and happiness is felt, and this brings about a type of detachment from the world. But the practitioners of this Mudrá do not know from where a particular sound is coming, nor do they raise their mind and spirit, along with this Shabd or sound. So this practice is also confined to Pind. When the spirit current recedes at the time of death, this sound also disappears. Such practitioners are reborn according to their Karams. They are not relieved of the cycle of births and deaths, nor is their soul redeemed.

If these Abhyásís (practitioners) were keen to know what is beyond or had a sincere craving to know the secrets of the Supreme Being, it is possible, that they could also meet the Sant Sat Guru and secure true salvation with His grace and by performing the practices enjoined by Sants. Otherwise such persons will only reap the fruits of their actions, some in this life, and some in the next, which may be better than this. But they will not be free from births and deaths, nor will they attain any higher region.

23. When by the practice of *Agocharí Mudrá*, the mind and attention attain quiescence and are so engrossed in Shabd, that they forget the body, the mind and the Shabd itself, then the state of *Samádhi* supervenes. This is called the *Unmuní Mudrá*. The period for which this *Samádhi* lasts is known as the *Unmuní* state. In this condition, the mind and attention are absorbed in *Chidákásh*. This is a higher stage in the practice of *Mudrás* and it is called the bliss of *Átmá* or absorption in it. According to *Sant Mat*, these practitioners also remained in the region of Pind. The regions of *Brahmánd* and those of Sants are still higher up. For this reason, such practitioners also could not get a clue of the true Creator, nor could they attain the stage of true salvation. Such devotees, after their death, will remain in the *Átma-Pad* (region of *Átmá* or soul) and will be reborn thereafter, but in a higher region and in a higher stage of life as compared to the present life, and will secure more pleasures in superior creation and forms of existence,

i. e., as rulers and administrators, because such devotees entertain a secret desire within, for worldly pleasures, name, fame and authority etc., which cannot be eradicated from their minds without going beyond the limits of mind and matter, and associating with the Sant Sat Guru, and practising under His guidance. Hence they will remain subject to birth and death.

9. *Váchak Gyán (mere bookish knowledge
in respect of God and religion)*

24. This type of thinking is widely accepted at present. The real reason for this is that true Gyánís, who by the practices of Yoga, reached *Brahm-Pad*, have left writings, which speak about their belief and attainments. Some persons, simply by reading these writings and getting impressed by them, began to consider themselves as *Brahm Swarúp*. They did not practise the Yoga, which was prescribed by the real Gyánís. So their mind and senses, like the worldly people, are uncontrollable and saturated with the desires of the world and of its pleasures, because they did not subject themselves to the rigours of Yogic practices and attained purification. They simply repeat to others, what they have heard and read about things pertaining to higher stages. Considering themselves to be Brahm, they think that they need not do any thing for the uplift of their soul. It is very easy to grasp and to learn the superficial and theoretical teachings of this school of thought. But it is extremely difficult to curb and control the mind and the senses. No one likes to work hard and to

control the mind. Every one likes to become Brahm all at once, without taking the necessary pains for it. In this way, many ascetics, learned people and householders, who have acquired some knowledge of the writings alluded to, have joined this school of thought and begun to indulge in voluble talks of Gyán. Their mode of life and behaviour, however, remain like those of the worldly people. They drift with the current of their mind and desires, and are wholly unaware of their condition. If any one tells them about their short-comings, they get irritated and begin to wrangle with him. They are so steeped in ignorance and foolhardiness, that they are even unconscious of what they say and what they practise. First of all, majority of them are not doing any internal practice (Abhyás) while those who are doing some kind of Abhyás, it is of the mind only, i. e., they simply develop a particular kind of mental attitude of material non-entity. For a short time, they sit in seclusion and think that their inner self cannot be identified with anything (e. g., body, senses, mind, or any other material object) and so it is what is beyond, or at the innermost core of them all, viz., Brahm. They negate the existence of the entire creation, as seen or as described in books, and what cannot thus be negated, they consider to be Brahm and their own real form and stop there. This practice, for sometime in the beginning, causes sense-faculties to be drawn in from all sides and helps concentration. Some persons in this state of withdrawal of senses see some glimpses

of light. After some time, their practices become dull and uninteresting and devoid of that degree of concentration. Then they give up this practice, as well. Considering themselves to be perfect, they roam about in fairs and in seeing different places. Had they acquired *Átmánand* (pleasure of self-realisation), they would not have craved for sight-seeing, show and entertainments. But they badly deceived themselves and have wasted their lives. Their end will be the same as that of the worldly people. They would, rather, be subjected to greater troubles and hardships, because they, considering themselves to be Brahm, indulge in pleasures of the mind and sense organs with impunity. They are not afraid of any body or feel ashamed. More or less, this is also true of those Súfís, who do not perform any kind of Abhyás, but consider themselves to be Súfís.

25. True Gyánís of yore practised Yoga, performed all the five *Upásnás* (worships) of Ganesh, Vishnu, Shiva, Shakti and Brahm, and passing through the six ganglions, they saw Sahas-dal-kanwal. Some of them after reaching Trikuti, had the Darshan of Omkár Purush and got merged in his Laksh Swarúp (form) known as Shuddha Brahm. Only on reaching there, they talked of union with Brahm. Having read such sacred writings, shallow men of little learning got puffed up with conceit and became Siddhántís, i. e., those who acquired the final stage.

26. The first thing that the true Yogí Gyánís laid down in their writings, is the devotion or

worship and Yogic practices. They have clearly written that he, who has not completed all the four forms of practices, i. e., *Vairāgya*, *Vivek*, *Khat-Sampati* and *Mumukshatā*, is not fit to read, hear and believe in the writings of Yogís regarding their attainments. Those who will disobey this injunction would meet the same fate as befell Ráhu-Ketu* Asur, who after changing his form, sat in the company of gods, and partook of the nectar, with the result that his head was severed from his body. Therefore, he who, without first acquiring control over his mind and senses, would read or enunciate these sacred writings shall do harm to himself.

27. The present day Gyánís call themselves learned. The truth is that they have not even fully acquired the learning, what to speak of Abhyás or practices. Having believed the Brahm, to be all-pervading, they consider that there is no question of the soul's coming from or going to Him. Since they have understood the philosophical principles laid down in books, they consider that there is no need of any kind of devotional practices. Similarly, they have presumed that they have acquired the benefits of all the four forms of practices enjoined by the Yogís. If some body makes an enquiry how they have acquired Gyán, then they are unable to give

* When the nectar (that was churned out of the ocean) was being served to the gods, Rahu disguised himself and attempted to drink it along with them. But he was detected by the sun and the moon, who informed Vishnu about the imposter. Vishnu, thereupon, severed his head from the body; but as he had tasted a little quantity of nectar, the head became immortal, and is supposed to wreak its vengeance on the sun and the moon at the time of eclipse. The head is regarded as Rahu and the body as Ketu.

a satisfactory reply. On the other hand, they get irritated and begin to wrangle. All those who sincerely care for the good of their soul, should avoid the company of such imposters. They should first acquire internal purification, by means of devotion and adopting the prescribed practices. Then they will first see the form of the deity of their belief and then by his grace, they will see his *Laksh Swarúp* (the subtle form). Thus by securing detachment from the body, mind and senses, they will enjoy the love and bliss of the Holy Feet of the Creator. Then only, all the four *Sádhans* will be complete in all respects, and a stage of true Gyán will be attained. This would be the real Gyán. What the learned have termed Gyán, is merely book knowledge or the learning acquired from books. It is not Gyán in its true sense.

10 Reciting of scriptures, and singing hymns of praise with emotion, and offering prayers.

28. Those, who have adopted the above named activities as pursuits of *Parmáarth*, and are wholly unaware of the internal practices, fall in the category of the men of learning. When they do so, they, no doubt, become a little religious minded, and while offering prayers, their heart is somewhat filled with emotion and love, and according to their intelligence and understanding, they are also able to control their mind and senses to a certain degree. But this sort of love can neither last nor increase. During the period of great affluence and prosperity or adversity or when they are beset with some

calamity, that type of understanding does not last, nor can it afford spiritual help.

29. If any one of such persons were to entertain a true yearning or by having suffered acute troubles in this world, entertains a desire in his mind for finding out true happiness, then it is possible that he may meet a Sant Sat Guru or a Sádih Guru or a Satsangí of a Sant and through him and his help, he may find the way to redemption.

30. In the case of such persons also, if they become slaves to the desires of the world, i.e., name, fame and pleasures of the senses, their spiritual progress will also be very little. Their love for and faith in the feet of their deity, will be as superficial as in the case of those, who are given to outward religious observances. By a Parmarth of this type, it is not possible to be free from the cycle of birth and death or the sufferings that attend our physical body. They will be born again and again and according to their good or bad actions undergo pleasure and pain. They also do not know the true Creator and the whereabouts of His abode, nor the secrets of real salvation.

Summary

31. The various forms of observances or religious acts detailed in this discourse are either the preliminary steps to the attainment of Parmarth or the rudimentary practices for the uplift of the soul, to a certain extent. Although complete emancipation by such practices is not possible, i. e., true salvation and attainment of the true Lord cannot

be secured by means of these practices, yet some bliss and happiness can be had in this world or in the next. Some of these practices do enable the spirit and the mind to rise to certain higher stages in Pind and Brahmand.

32. Wherever a mention has been made in this discourse in regard to the worship of idols and symbols or relics, it includes idols, pictures, religious literature, beds, sandals, or place of residence or monument of a leader of the faith, or his mementos and relics, articles used by him or places dedicated for specific purposes by devotees, Auliyás, Mahátmás, and other religious men, houses built in their name, or places where they performed spiritual practices and held Satsang and their Samádhs or mausoleums, where people assemble for worship, prayer and making offerings.

33. By Tirthas (places of pilgrimage) referred to in this discourse, are meant the places mentioned above or any river, lake, pond, spring and well, which people regard sacred and important on account of the stay of any Mahátmás there, or where at some particular time people assemble for bathing, contemplation, worship, making presents and Bhets and charities, with the object of some Parmárthí gain or for the fulfilment of some worldly end in view.

34. It, however, appears necessary to point out at this place that if people visit any of the above places with due regard to the fact, that it is a place, where some Sant, Sádhi, Mahátmá, Auliyá or a devotee performed his devotional practices, or held

his Satsang, and, therefore, it is very sacred and holy, and the modes of practice, by which the Mahátmá etc., attained the highest position, could surely be learnt from his successor or followers, who may be there, then it is not a worship of idols or relics. The people who go there, offer flowers and garlands at the relics, out of love and reverence, or contribute towards the maintenance of Sádhus or ascetics, who live there, or make presents etc., to them, and show their respect for that place or the relics, by obeisance etc., and attend Satsang, learn the secrets of high spiritual regions, and of the practices for attaining such heights, and pay visits, off and on, for reporting the progress of their practices, and for finding out further secrets and how to remove the obstacles, which they experience during Abhyás, and attend Satsang, which is held there, and perform the internal practices, then such people, who visit these places for their spiritual good, can, under no circumstance, be called to be entangled in outward observances. In fact, outward observances are not taught there. Whatever external rites are observed there, are out of love and respect for the Mahátmás in question, and not because, the rites or the relics are themselves the objects of worship, or gods and deities. But where the Satsang and internal practices taught by the Mahátmás are not performed, for the attainment of a true Parmáth, and where no adepts worth the name live, then expression of love and respect, as in vogue, will certainly fall under the category of *Karam* and *Bharam* (mere observances and false delusions). Such activities will not remove doubts

and delusions, nor will such people learn the method of attaining Parmáarth of a high order. The result of such dedication of body, mind and wealth, will only secure them some happiness, in this world or in the next, in the same way as worldly people reap the fruits of their acts of benevolence.

Discourse 19

EXTERNAL OBSERVANCES IN SANT MAT

In *Sant Mat*, i. e., the Radhasoami Faith, whatever practices are prescribed are performed internally and at higher levels. Externally, excepting Satsang, Sewá (service) and Ártí, there are no other observances or activities. These are delineated below in detail.

1. Firstly Satsang. This connotes the company of the Sant Sat Guru or a Sádth Guru or an Abhyási and devout Satsangí. It consists in learning about the True Lord Sat Purush Radhasoami Dayal and His greatness and Sant Sat Guru's importance, and development of humility, love and faith in His Feet. In Satsang, there is recitation of the Bánís (holy books) of the Sant Sat Guru, delineation of the true Faith, i. e., the *Radhasoami Mat*, exposition of the secrets regarding the True Lord and the true path to find Him, and explanation regarding the mode of practices, their importance and effect, which a devotee experiences during the course of his devotional practices. It is also explained there that the world is ever-changing and that worldly pleasures are only short-lived and perishable, every one is warned to indulge in them to the necessary

minimum. Every sincere devotee, and lover of the Lord, stands in need of such a Satsang. Without it, his doubts and delusions would not be removed and old customs and social conventions and observances, to which he has been accustomed for years, and which are detrimental to real spiritual progress, cannot be given up, and firm faith in the existence of the True Creator cannot be engendered in his heart, or in the mind, nor will it grow day by day as it ought to, and the practices of Surat Shabd Yoga cannot be performed correctly, nor can there be any progress.

2. Secondly "Sewá." It is of three kinds. The first is the service with mind. It consists of external Satsang and Darshan and internal Sumiran and Dhyán with love and faith. The second is bodily service. It comprises service to the Sant Sat Guru with hands and feet, e. g., massaging of feet, fanning, fetching water, cooking food, washing of hands, spreading carpets, sweeping the floor, and any such other services, as occasion may demand. The third is the offer of money. This is to be done according to the financial capacity of each individual, e. g., offering of Prashád, Bhog, and feeding of Sádhus, offering food and clothing to the poor and the needy, in the name of the True Lord, laying out gardens and building of houses for Sádhus and Satsangís.

3. The first named service (Sewá) should unfailingly be done by all Parmárthis (religious minded persons). The second is primarily intended for those who cannot properly concentrate their

mind during Satsang, Dhyán and Bhajan. By doing this sort of Sewá, their faith and love will increase, and so also their liking for Satsang and Abhyás will go on developing day by day. This kind of service is also meant for those devotees, whose mind and spirit get more absorbed in Bhajan, and who, in consequence, have developed more of love and zeal, and feel a natural urge to perform some sort of Sewá. They take up some such service in a humble spirit, from those, who are already doing it. The benefit they derive from it is that due to every part of their body being imbued with great love, their spirit becomes too much concentrated on higher planes, and the physical body becomes somewhat numb and lax, and this mode of Sewá restores to their body agility and strength. The third type of service is intended for those, who have some money, and this also gives an indication of their love and faith, which also increase thereby. When they entertain sincere love and faith for the Feet of the True Lord and the Guru, then it is not possible, that they would refrain from any kind of service whether of body, mind and money. Even in this world, where there is mutual love, people do spend money gladly and perform bodily service earnestly. So in Parmáarth, which is the fountain-head of true love, sincere devotees and faithful followers feel keenly desirous of performing any of these services. A devotee begins to feel more and more the bliss of Parmáarth internally and externally, corresponding to his ability to perform such services.

4. These three kinds of services are prevalent

in all religions. The reason for introducing such services is that in this world everyone feels attachment to his body, mind and money, which engross his entire attention. When a man joins Parmáth, Sants and Mahátmás desire that he should develop a strong love for the Lord, and then only his true emancipation would be possible, i. e., his attachment to body, mind and money will gradually decrease by attending Satsang and performing devotional practices, and love of the Lord and the Guru will also increase day by day. When such a state supervenes, the devotee becomes eager to perform all kinds of services to the Guru, Sádhs and sincere devotees, in the same way, as the people of the world gladly perform service with body, mind and money for the sake of their friends and relations. If he is able to perform such services, a devotee feels strong and happy at heart, nay, he actually feels dull and sad, until he has performed such service. Therefore all such services constitute a proof of the fact that one, who does so, has true love for and faith in the Lord, and that he considers the Guru, a Sádhs and Satsangís as beloved of the Lord, and loves them as his brethren. Every body in the world applies his body, mind and money to please himself, to enjoy worldly pleasures and to secure the good will of his wife, children and caste fellows. The result of all this is nothing more than earning their good will. On the other hand, the services of a Parmáthí secure him the pleasure of the Supreme Being. In consequence, his love and faith go on increasing

and the bliss of Bhajan and Dhyán is felt more keenly within him. By perceiving internally and externally the grace of the True Creator, in all matters concerning him, he feels extremely happy within himself, and his reliance on the Supreme Father gets strengthened.

5. Thirdly *Árti*. This is one of the ways of practising Dhyán. Sitting in front of the Guru or a Sadh, a devotee fixes his gaze at the eyes of the Guru and draws his mind and spirit inwards and upwards by concentration. In fact, all devotees perform this practice internally with closed eyes every day. But this practice is greatly facilitated, when it is occasionally done in presence of the Guru or Sadh, the mind and senses become quiet, and concentration and ascension are easily secured, according to the capacity of each individual. As a result of it greater bliss and joy are felt. By performing this practice several times, it gets strengthened. As usually this type of service is performed at night, a light is provided to enable a devotee to have clear Darshan. Some Prashad is also placed in front of the Guru as *Bhog*, which is distributed among Satsangis and Sadhus, after *Árti*. Sometimes clothing and cash are also presented according to the capacity and earnestness of the individual concerned. At the time of *Árti* hymns of love and devotion are sung melodiously. Although the person who performs the *Árti*, sits ahead of others, the latter also attentively attend to the recitation and perform contemplation within themselves. Dhyán and concentration are performed

internally with due regard to the meaning of the hymns and to the stages referred to therein. This sort of service cannot be done every day. According to the earnestness and enthusiasm of each individual, this is done occasionally or once or twice a week or in a month.

6. Besides the above, there are four other methods, which, for the benefit of sincere devotees, have been permitted as outer observances in *Sant Mat*, and which are, more or less, extant in all religions. Their details and the benefits accruing therefrom are given here. This will enable Satsangis to know how and with what beneficial object in view, such acts came to be introduced. This will remove all doubts and delusions from their mind. These four acts are (1) touching the Feet of the Guru or a Sadh or placing one's fore-head on His Holy Feet, (2) to offer garlands and flowers, (3) to take Prashád and (4) to take Charnámrit. Each one of these practices is being described in detail below.

*Touching the Feet of the Guru or a Sadh or
placing one's fore-head on His Holy Feet*

7. The idea underlying this practice is to secure the special grace of the Guru or the Sadh. By touching the Feet, the soothing spiritual current, which is all the time emanating from their Feet, may affect the spirit and the body of a sincere devotee. Spiritual currents flow all the time from the body of every individual, particularly from his hands and feet, like invisible rays of light. The currents flowing from the worldly people, particularly

from those, who use intoxicants and animal diet, are, in accordance with their mode of living, food and drink, dirty, dark and of a lower order, compared to the absolutely pure and spiritually luminous currents flowing from Sants and Sadhs, whose spirits are the denizens of higher regions. He who touches Their Feet, with his fore-head or hands, immediately imbibes these currents. This results in his spirit's currents ascending inwards to higher regions and creating in his mind love for the Holy Feet of the Sants. It is a general custom in every country and community that when people, who have mutual affection or relationship, be they men or women, meet each other, they touch each other's body in one form or the other. For instance, some people embrace each other, others touch hands or feet and some people shake hands. As a mark of greater love and affection they also kiss the face, hands or feet. In short it clearly proves that where there are respect, love and affection, people do not feel fully satisfied, unless they touch each other's body. By this touch the spirit current of one meets the spirit current of the other. In reality all human beings are the embodiment of spiritual currents, which spread in the entire body through the media of nerves. The feeling of love, affection and respect is present in this current. So until this current of one person comes in contact with that of another, there is little perception of one's feelings of love, affection and respect in such a meeting, or say, one derives little benefit or pleasure therefrom. Therefore, in all countries and among all nations

some such custom is prevalent to enable them to achieve this objective. Besides the special grace, i. e., bliss and happiness, how great will be the advantage derived by the touch of the Feet of the Sant Sat Guru or a Sadh Guru, whose body is all the time giving out spiritual currents of the highest order. Therefore, every one, with a view to improving his spiritual and temporal lot, should, whenever he comes across such a Mahatma, respectfully touch His Feet with his forehead, and pay obeisances with great respect and love.

Offering garlands and flowers

8. This is also done as a token of love, regard and respect for the Sant Sat Guru, or a Sadh or a Mahatma, the main object of this is to attract His special grace. His pure and spiritual current, which is nothing but pure nectar, and is continually flowing from His body, as stated above, soon enters the flowers and garlands. When such garlands and flowers are received back by the devotees, after being so sanctified, they produce similar spiritual effects in them. This pure and higher spirituality, when it mingles with the spirituality of the devotee, turns the direction and leanings of the latter, towards higher objects and regions.

Prashadi

9. This is done in two ways. The first is that after the Sant Sat Guru or a Sadh or a Mahatma has had His meals, its remnants are distributed and taken as Prashad by the devotees and followers, or the Prashad, in large quantities, is brought before

Him for distribution, and is presented or placed before Him and He touches it first with His lips. It then becomes sanctified and is considered fit for use by the devotees. It is evident that the saliva of every man and animal has some effect. Many minor ailments are cured by the touch of the lips. Dogs cure their cuts and wounds by licking them with their tongue. Some persons cure other men's boils and wounds by touching them with their lips or drawing out the pus therefrom by sucking. The fact is that a spiritual current or nectar flows on the tongue of every living being. This current has the effect of curing boils, cuts and other diseases, and it is this current which affords to a man the feeling of taste and he relishes the articles of food and drink. When the tongue and saliva of ordinary human beings and animals have that much of effect, how can the beneficial effects of the saliva of Sants, Sadhs and Mahatmas be adequately detailed here ? It must be highly effective, because their current descends from a very high region, and is exceedingly pure like nectar or ambrosia. It is not only the body, but the spirit and the mind as well, which get sanctified and refreshed by that current. When any article of food touches His mouth, it comes in contact with that sacred and pure spiritual current, and becomes highly delicious. Most fortunate are those who are able to get this type of specially sanctified Prashad. By eating it, a sincere devotee will acquire more and more of love for and faith in the Feet of the True Lord and Guru. He will be internally purified. It will be noticed that where the

bonds of worldly affection are strong, people eat together out of a common dish, each one of them gladly eating out of what has been tasted by the other. When on account of worldly love and affection people are so much attracted towards each other that they do not refrain from eating, what has been touched or eaten by the other, how much more desirous they should be to get the Prashad of a Sant or a Sadh or a Mahatma, whom they have adopted as their Guru ? By dining together, mutual affection for each other, in this world, is said to increase, and little room is left for any hypocritical behaviour towards each other. By taking the Prashadi of a Sant or a Sadh or a Mahatma, love and faith for the Feet of the Supreme Being get strengthened, and a devotee becomes the recipient of His grace, mercy and protection, in this world, and secures fulfilment of his spiritual objective after death.

Charnámrit

10. What has been said about Prashádí, applies with equal force to the taking of Charnámrit. This also is an indication of one's love, devotion and humility for the Feet of a Sant or a Sadh and a Guru. Spiritual currents, nectar-like, are flowing all the time from the entire body of Saints, Sadhs and Mahatmas, particularly from their toes and fingers. Similarly the currents are also flowing from every one's body and fingers. The currents in the case of Saints and Sadhs come from higher regions and are extremely pure, nectar-like, bright and spiritualized. In the case of ordinary persons these

currents are comparatively impure and dark. For this reason, religious persons, with a view to securing the grace and mercy, and obtaining inner purification, have, from ancient times, been using and considering as Charnámrit, the milk or water with which the Feet of the Guru and Sadh were washed. Even now, this custom is prevalent everywhere and in most religions, to a certain degree, in one form or the other.

11. It seems essential to state here that water absorbs spiritual current instantaneously. Therefore water is very commonly used for this purpose in temples and by the followers of Sants, Sadhs and Gurus. In every telegraph office, one end of the telegraph wire is always kept submerged in a well or water, so that if there is any leakage of electric energy its current may pass into the water. If this is not done, the electric current may set fire to the telegraph office or cause death of the telegraph operator. The end of the wire is, in some places, put into the earth instead of water. This also secures the same purpose, because the earth also absorbs within itself the currents of electricity. So also people going to far off places sometimes take with them Charnámrit mixed with clean clay, and use it for a long time in small quantities.

Discourse 20

RAISING OF THE SPIRIT INWARDS FROM THE CENTRE BETWEEN THE TWO EYES IS THE ONLY RIGHT PATH LEADING TO SALVATION

1. Every person, whether a man or a woman,

who minutely observes the state of affairs in this world, and gives a serious thought as to how people pass through the various stages of their lives and undergo sufferings, will, with a little thinking, come to the conclusion that there is nothing in this world which is lasting or permanent, and the life is short and transitory. People are working assiduously day and night in order to secure pleasure and to satisfy their necessary wants of life, which is so short indeed. For the sake of this short lived pleasure they go through every sort of risk and trouble and add to the load of their Karams. When people succeed in procuring the necessities of life, they still work hard, out of greed, to secure more things, of different descriptions, in addition to their normal wants, to satisfy the pleasures of their senses. Thus they subject themselves to cares, anxieties and sorrows. They create attachment and ties in many places and unnecessary objects, with the result that after accumulating some such material and enjoying it for sometime, they leave every thing here at the time of death.

2. A thoughtful person, after carefully observing the state of affairs in this world, would surely feel within himself that as there are gradations from the highest to the lowest in every thing, so there must also be gradations in the entire creation, as well. There must be regions higher than this, where there would be comparatively little hardship and travail and more of pleasure, comfort and stability. Similarly there must be a region, with such a gradation, where there would be greater

pleasure and bliss and of a permanent nature, the denizens of which region would also be immortal and enjoying eternal bliss. For in this world, there are innumerable gradations from a moth to a human being. And the higher a region is the more pleasure and stability it has. It is also seen that the creation of the celestial bodies, of stars, moon and sun is more stable and purer.

3. Such a thoughtful person would also give a careful consideration to the conditions, through which he passes daily, and will draw the inferences, as given below.

4. The first is the wakeful condition, in which a man sitting at the centre of his sense organs, particularly at the pupils of the two eyes, performs all functions of the world and enjoys the pleasures provided by Brahm and Maya. He then experiences the pleasure and the pain of the body and the world.

5. The second is the sleep condition, when he is under the influence of a dream. In this state, the current of the spirit is drawn a little inwards from the sense organs and specially from the eye centre. A man then forgets or becomes unaware of his physical body, world, family and relations, and of all material objects, and their pleasure and pain, which he would feel during a wakeful condition. It is entirely a different plane in the body, i. e., the body, in which the spirit current functions during a dream or sleep condition, is a different one or say, it is a subtle body.

6. The third condition is that of a deep slumber

{Sushupti). In this state, the spirit current becomes totally oblivious to both the subtle and physical bodies and their conditions, i. e., the physical body, which functions during wakeful condition, and the subtle body which functions during a dream state, are both forgotten, and the effects of pain and pleasure connected therewith are not felt.

7. By giving a thoughtful consideration to all these three conditions, it will be abundantly clear, that all these three bodies (the physical, the subtle and the causal) are not the form or essence of the spirit itself, on the other hand, these bodies are its covers like a house, in which it resides, and from where it functions in this world, and in a dream state, by means of instruments or sense organs, peculiar to each body. In the region or stage of Sushupti (deep slumber), there is a total suspension of all such activities. All pleasure and pain of the world and of the body are felt due to the association of the spirit current with that particular body and condition. When such a condition or the body is changed, the effect of pleasure and pain is not felt by the spirit at all.

8. Such a deduction clearly establishes the fact that the spirit or the soul is a different thing or object, and the physical body is a different thing. The spirit experiences pleasure and pain, due to its association with the body and its attachment to and enjoyment of the material objects of the outside world, through sense organs.

9. If the spirit entity, turns its attention from this side, i. e., from the mind and senses and physical

pleasures, and moves eagerly inwards towards its real form, which is beyond the stage of deep slumber and further inwards towards its own reservoir, which is beyond the limits of Maya, and which is the abode of the true Supreme Being, then it will, at once, begin to realise the bliss of its real form and will feel that it is being instantly liberated from the bounds of pleasure and pain in the world and of the body, which really is Mukti (liberation).

10. The spirit or soul and its reservoir are the treasure house of all bliss, of all happiness and of all spiritual force. It is through its currents, when they reach the sense organs, that we feel the pleasures afforded by each sense organ. If that current be not there, then there can be no perception of any pleasure or any enjoyment.

11. This fact can very well be established by analysing the dream state, because in this state, the spirit current continues to perform all functions of all the sense organs (in the subtle body) exactly in the same way, as it does during a wakeful condition, and one perceives the enjoyment and pleasure of each sense organ. This clearly shows that all these enjoyments and pleasures are in the spirit current. The outside objects are simply a means to drag that current to a particular sense organ. In other words, all enjoyment, pleasure and happiness of every description and the ability to perceive and enjoy these, are present within a man himself.

12. A thoughtful person, by carefully considering the above mentioned points or by looking at the

world and his own conditions, can very well understand and infer that he, who is desirous to reach the reservoir of supreme bliss and complete happiness, must proceed upwards inwardly, after being duly initiated into the internal secrets, and after finding out the method, he should commence his journey from the centre between the two eyes, which is the real seat of the spirit in the wakeful state. He can thus see his real form one day. He can then reach that reservoir, from where all spirits have come down, and he can attain eternal bliss.

13. Be it understood, that the innumerable souls have come to this world, and similarly in other regions as well. Therefore the irresistible conclusion is that there must be a particular reservoir, from where they come. There is one spirit in each body, of this and other worlds. All the functions pertaining to that body are performed by its spirit. When that spirit or soul leaves a particular body, it immediately ceases to function and gets completely annihilated in no time.

14. Full knowledge of the real form of the spirit or soul and a description of its abode, its location in the body, and also of its reservoir or the secrets of the abode of the Supreme Being, the way to it and the mode of traversing it, are given only in Radhasoami Faith or Sant Mat in detail. In no other religions, such a clear and complete description is to be found. If these matters had been fully delineated in them, then the followers of all the religions in the world would not

have remained satisfied with the reading and recitation of scriptures and the outward worship and observances. Some of them at least surely would have found out and applied themselves to internal practices. After attaining internal bliss, they would have induced their co-religionists, who are entangled in outer observances etc., to do the same. Every such follower, in this way perceiving within himself his own salvation, would have attained some peace of mind.

15. For this reason, it seems proper and necessary for every person, whether a man or a woman, that looking to the transitory character of the pleasures of this world, which ultimately result in pain, he should not covet for more than what is absolutely essential. Effort should, as far as practicable, be made daily to attain true and complete happiness and eternal bliss and also to avoid bodily pain and pleasure and the troubles of birth and death. To achieve this, according to the teachings of the Radhasoami faith, it is not necessary for a person to leave his home and hearth, or his family and relations or business or vocation. What is required is, that subduing unnecessary desires for worldly pleasures, name and fame, he should, with love and zeal, devote himself, for an hour or two or more, twice or thrice daily, to the easy practices, which Radhasoami Dayal has now introduced and which involve no risk of any kind. A devotee will then perceive the good effect within himself in a short time. His keenness will grow automatically day by day, by perceiving the

internal experiences through the grace of the True Lord. By adopting such a course, he will reach the abode of the true Supreme Father, Radhasoami Dayal, and get His Darshan one day.

16. He, who will not endeavour to seek the True Lord within himself, and he, who will not practise Surat Shabd Yoga for securing the Darshan of the True Lord and reaching the final abode, will simply remain tied to outer rituals, forms and observances and the reading of scriptures, which, in fact, have no connection with the inner spirit current, shall never attain true salvation, nor shall he be free from the cycle of birth and death or go beyond the region of Maya. He will experience pain and pleasure of this world or in the higher world or in lower form of existence. His life as a human being, which is the highest form in creation, and in which only true Parmarth could be attained, will simply go waste. In the end, no amount of sorrow or repentance would be of any avail. So, for every person, who is capable of looking to his gain or loss, it is but meet that when he works so hard for worldly ends, and bears all toils and brunts of his vocation and trade, he should for the good and uplift of his soul, also devote some time, say, about two or three hours daily without fail, for this purpose. This will do good to him and his family in this world and also in the next, after death, and he will thus easily be saved from many troubles and miseries of this world, by the grace of Radhasoami Dayal.

Discourse 21

ALL SHOULD PRACTISE SURAT SHABD
YOGA FOR THE FINAL EMANCIPATION
OF THEIR SOULS

1. All persons are daily acting through the nine orifices, e. g., two eyes, two ears, two nostrils, mouth, genital organ and the rectum. All these nine orifices are in Pind. The spirit-current passing through all these nine orifices establishes connection with the various pleasures and the objects of the world. People get inordinately engrossed in the pleasures, derived through these sense organs.

2. The complete enjoyment of the pleasures of all these sense organs is probably available to a fortunate few, like kings or emperors. But, the pleasures of some of these sense organs are available, to a certain extent, to every individual, according to his capacity and wordly possessions. Every individual is so much attached to these pleasures that he considers it difficult to live without them, and feels that his very life would be adversely affected, if he were to abstain from them.

3. The seat of the spirit is in the third Til, which is inwards between the two eyes. All the sense organs are connected with it, through their sensory currents. From this very spot, which is below Sahas-dal-kanwal, the spirit-current flows to all the sense organs and throughout the body, as if the spirit, which is like a sun, pervades through the entire human frame, and is giving life to it by means of its rays or currents.

4. When each current of the spirit, when it functions at a particular sense organ, affords so much of pleasure and happiness that people are prepared to sacrifice their life and property for the sake of that particular pleasure of a particular sense organ, e. g., a drunkard, an opium eater, or a person given to tasty food and intoxicants, so succumbs to the taste of his tongue organ, that he even sacrifices his body and wealth for its sake. A sensualist in his licentiousness, dissipates all his wealth and life. He has no regard and fear for his kith and kin, relations and community. How much more must then be the pleasure and bliss inherent in the spirit current, which comes down in this body (Pind) from a higher region, Daswán Dwár, viz., Sunn, and sends its currents to the body from its seat or centre? This spirit-current must be considered as the reservoir of all pleasure and bliss which can be had through the sense organs.

5. By carefully pondering over this matter, a prudent man can easily infer that all taste, bliss and pleasure are inherent in the spirit-current and are present within every individual, as can also be observed from a study of what takes place, and is experienced, during a dream condition. It is, therefore, appropriate for every individual to find out some easy mode of securing these pleasures, as far as possible, within himself, and to commence practising that mode, to a certain extent. Then gradually it is one day possible to reach that centre, which is the seat of the spirit. By reaching there, he can realize all the bliss in that spirit-current,

which is the reservoir of the various currents coming down to the sense organs and which embraces all the pleasures of the sense organs.

6. What has been stated above, is neither novel nor difficult. A number of people, to secure the pleasure and enjoyment of four or five senses, work so hard day and night. Even then they are unable to secure these to the extent, their heart and mind desire, and to attain these pleasures, their spirit-current descends to the seat of four or five senses and dissipates its energy in the enjoyment of outward pleasures. In the case of those, who are in the enjoyment of the pleasures of all the sense organs, the spirit-current descends to all the nine orifices daily, i. e., these currents flow daily, through these orifices towards the pleasures and the objects of the world, and are thus being diffused. It is, therefore, absolutely necessary and proper for every one to turn inwards towards Sunn, which is situated in the brain, and from where the sound current is all the time flowing to the seat of the spirit entity, and thence downwards to the body which it vivifies. In case, it is not possible to do for Parmáarth, as much as every one does for the attainment of wordly objects, then it is necessary, nay obligatory, to devote at least two or three hours daily to these practices for the benefit and emancipation of the soul.

7. It is true, that internal bliss and enjoyment are not perceived by the practice of Surat Shabd Yoga, so easily and quickly, as one begins to feel the enjoyment, through his sense organs, from outside objects. The reason of it is that man has

been accustomed to act through his sense organs for lives together, and also during this life for years, whereas he has just commenced the internal Shabd practice, how can it be possible then to secure the results with equal ease from both types of exercises ? Besides this, very little time is devoted to internal practices, and out of it, greater part of time is spent in idle thinking or thoughts of worldly affairs. Very little time is spent practically in Abhyás (Shabd practices). How can then the effect of internal practices be readily perceived ? It is, therefore, proper for a sincere devotee to perform his internal practices daily, as much and as correctly, as he can. In case, he does not feel the internal bliss of a high order, then he should examine his own condition, as to how deeply his mind was attached, prior to his performing these practices, to the world and its objects, and after the lapse of some time, say for a year or two, how far his love for and attachment to the world and worldly objects has been minimised, and how much improvement has been made in his love for and faith in the Feet of the True Lord and the Guru, and to what extent his liking for Bhajan and Satsang has increased.

8. On a self examination, if a devotee feels that day by day he is being somewhat detached from the world and the worldly people, and is evincing greater interest in internal practices, Satsang and recitation of Bánís (holy books), and finds more of pleasure internally, and that the enjoyment of the worldly pleasures appears to wane, day by day, then it is a proof that internal bliss is far greater and is more

stable, and that the pleasures of the senses are rather trifling, insipid and unsatiable. Then it is proper that, as far as practicable, he should devote more time to these practices and he should reduce his yearning for worldly objects gradually. Then in due course of time, he will gain his object one day, and by means of this Abhyas he will one day attain true salvation and supreme bliss.

9. Be it known that whatever has been written above, refers to a sincere devotee, who has an unmixed desire to find the true Creator, and attain the salvation of his soul, and who has no desire for any supernatural powers or self aggrandisement, and who has sincerely discarded or reduced unnecessary cravings for the pleasures of this world. He will gradually, by performing the prescribed practices, improve his condition. He will detest evil acts and will be inclined to do good and virtuous deeds. While performing internal practices, he will realize that by these practices alone, it is possible to be detached from body, mind and senses. Such a devotee will be able to realise within himself the truth of the teachings of Sants, and by the grace and mercy of Radhasoami Dayal, and his increasing love and faith in His Feet, will attain his object one day. Those who are engrossed in their minds with the pleasures of the senses, i. e., in whom the desire for worldly pleasures preponderates, and who are unable to get rid of these or reduce these, will not succeed in improving their condition quickly. If they, however, continue to attend Satsang and perform their devotional practices, they will first secure inner

cleanliness and thereafter; they will gradually rise higher and their spiritual condition will surely undergo a change for the better.

Discourse 22

FREE-WILL AND PRE-DESTINATION OR MAUJ, I. E., LUCK AND EFFORT.

1. A Satsangi once made an enquiry, whether a man is dependent on some one, or free, i. e., whether a man is free to act throughout his life as he chooses, depending on his personal efforts, or he will continue to act just as is predestined, or as was ordained at the time of his birth.

The answer to this question is that there are two types of Jivas or human beings — one the religious, and the other worldly people.

THE RELIGIOUS PEOPLE

2. The condition of devoutly religious people is very aptly shown in the lines below, in Hindi, with their English versions :—

विषयन से जो होय उदासा ।
परमार्थ की जा मन आसा ॥
धन संतान प्रीत नहि जाके ।
जगत पदार्थ चाह न ताके ॥
तन इन्द्री आशक्त न होई ।
नींद भूख आलस जिन खोई ॥
विरह बान जिन हिरदे लागा ।
खोजत फिरे साध गुरु जागा ॥
साध फ़कीर मिले जो कोई ।
सेवा करे करे दिल जोई ॥

(Sar Bachan Poetry)

He who feels disappointed or disgusted with the
pleasures of the senses,

leave all their worldly affairs and family to His Holy Will or Mauj, and remain happy under all circumstances. According to the custom of the world, they do make legitimate effort, like others in their worldly transactions, but here also, they give precedence to Mauj or the pleasure of Radhasoami Dayal over their own desires and necessities. They are never dissatisfied with what Mauj does for them.

5. Such persons rely little on their own efforts. They place reliance on Mauj or the pleasure of the Supreme father in all matters. They believe that whatever happens to them, their families and relations, is all by the ordainment of the Supreme Father, Radhasoami Dayal. Parents would never do anything, which may prove harmful to their children. Therefore, if any thing happens, which may be apparently harmful or unpleasant, they consider that it is for their ultimate good and benefit. If, for instance, a child has an abscess, the mother takes the child in her lap and gets it operated upon. Apparently this is an unpleasant task but, its advantage will soon appear. The child will be relieved from pain, and cured soon.

THE WORLDLY PEOPLE

6. Persons in this category do not fully believe that the True Lord is present within them all the time, that He is all powerful, merciful and is all the time taking care of them. Therefore, they depend and rely on their own efforts, and become deeply engrossed in them. They do not place reliance on

the True Lord, and consider others, who do so, to be ignorant and lethargic. These persons do not, for this reason, believe in *Prárabdha* (Pre-destination), i. e., ordainment of the Lord. They take upon themselves the entire burden and responsibility of all their actions. They praise their efforts and intellect, if any action is successfully performed, according to their wishes and inclinations. If any thing goes wrong, they would blame some one else, or their own understanding or their own actions. They would say, that such and such person failed to act as they had directed, or that they themselves forgot to take certain measures, otherwise the whole affair would certainly have gone well. In the event of some loss also, they would blame another person or some disease, or a physician, etc., or their own ill-luck. They would hardly admit that what actually happened was the Will or Ordainment of the Lord.

7. For this reason, effort is the main thing in the case of such persons. They will never have unflinching faith in pre-destination, i. e., the Will or *Mauj* of the Creator. Whoever would advise them to do so, will be taken to be a cheat and an ill wisher and they will never listen to his advice.

8. Besides these two types of Jivas, there is a third type as well. In this category are those, who have recently joined Satsang, and who have not yet acquired full faith and love for the Feet of the True Creator. They still entertain a strong desire for the pleasures of the world, and are prepared to devote themselves to Parmarth, only to the extent that it

would not interfere with their worldly pleasures and enjoyments. They have accepted the protection of Radhasoami Dayal, to the extent that it may be of service to them at the time of their death, so that they may be saved from sufferings and the pangs of hells, and gradually, by the grace of the Sant Sat Guru and Radhasoami Dayal, be able to reach their original abode. But they do not want all this to be done so expeditiously, as to cause harm or interference in their worldly affairs and pleasures, in any way. What they want is that they may have worldly prosperity, side by side, with some progress in Parmarth.

9. Persons of this category would believe in the pleasure and Mauj of the True Lord only, so long as they are successful in performing all their worldly and religious activities according to their wishes. But if any thing happens contrary to their wish, or some loss accrues to them, or they are told that it was all by Mauj, they would simply be enraged and say that the Creator is not merciful and has not shown kindness to His children. Can He not afford to allow some worldly pleasures to His devotees, which thousands of other people in the world are enjoying ? Why cannot He grant or fulfil some of their worldly desires ? He is all powerful. He can do whatever He pleases. He can accomplish every thing, without giving any trouble to His devotees. He can even cure the mind of its evil tendencies and waverings, and reduce the force of Kam, Krodh, Lobh, Moh, etc. Then, why does He not show this kind of mercy ? They cannot comprehend the reason

why things are not allowed to shape themselves according to their own wish or desire. Therefore, they always remain in an unsettled or wavering condition. At times, they have faith and love, and on other occasions, they are dry, dull and faithless. But if such persons would continue to remain in Satsang and the company of Sants, gradually their work will also reach completion. One day, they will acquire the status of a true and perfect devotee. Thereafter, they will also begin to believe in the Will or Mauj of the True Creator in everything.

Discourse 23

THE NECESSITY OF A GURU IN PARMARTH (RELIGIOUS PURSUITS), THEIR CLASSES AND GRADATIONS, AND ITS SIGNIFICANCE.

1. There is nothing in this world, which a person (man or woman) can do without first learning it from a teacher, so much so that even a child cannot learn how to eat, drink, stand and walk. Whereas, reading, writing and the work of every profession have, of necessity, to be learnt from regular teachers. In the same way, for knowing true Parmarth or attaining true salvation also, a teacher of practical experience, who can teach Abhyás (devotional practices) known as Guru, is an absolute necessity.

2. Pandits (Learned people) or priests, who read and teach scriptures or help in performing the various kinds of religious and outward ceremonies such as worship, ritual and other functions, cannot truly be called gurus. One, who can himself read or

is a literate person, can of himself read these religious books and perform these ceremonial rituals, or outward worship and other functions, but it is customary, irrespective of the fact, whether a man can read or not, to seek the assistance of priests for the due performance of such functions, and they are readily paid their due for their services, in the customary manner, for every type of worship, ritual or function.

3. Generally religious gurus are of two types; one the hereditary gurus and the other Abhyásí or adepts.

4. Firstly, the hereditary (or professional) gurus are those, in whose family it is customary to initiate others as their disciples. There are also three classes among them.

5. Pandits or Brahmans*:—They have, from time immemorial, been regarded as belonging to superior class in India. When a person, after attaining a particular age feels the need of a guru, he adopts some Pandit or even an ordinary Brahman as his guru, and learns from him the mode of worship and Mantra* of a particular deity, whom he wants to worship. He then starts performing the prescribed outward practices and oral recitation of the Mantras.

6. Those, who simply put on clothes of Sadhus or ascetics, and have left their homes or live as Bhekhs* with their families :—He, who goes to them

*See "Glossary" of the English translation of Sar Bachan Prose.

with the desire of learning Parmarth, is either advised to join their fold, or is given coloured garments of Sadhus to wear, or is taught the Mantra or other formal practices, which they themselves had learnt from their gurus, or from books. In the case of a person with family, they give him the Mantra or the 'name' only. Like Pandits and Brahmans they also teach the *Japa*¹ (repetition) of 'name' orally. There are very few Sadhus, who can teach the correct *internal* repetition of a holy name, mentally or in accompaniment with respiratory function. Nor can they teach the internal secret of the deity whose 'name' it is. In fact, the Pandits and Bhekhs are themselves not aware of this secret.

7. Gosáin², Mahant³ and Sáheb-zádá⁴ :— To whatever caste they belong, they are called gurus by reason of their being either descendants of or successors to some true Abhyásí or adept. They initiate the children and relations of their old adherents by giving them the Mantra or teaching them the repetition of 'name' orally. They are not Abhyásís (adepts) themselves, nor are they aware of the modes of practices performed by their predecessors or gurus. They do not care to learn these practices because they are merely worldly people. They have no other desire but to get money and property belonging to the children of their old adherents and of their own disciples. They are also respected and honoured like Pandits, Brahmans and Bhekhs by

(1) See "Glossary" of the English translation of Sar Bachan Prose. (2) A holy person. (3) A monk, an abbot, a chief of the Fakirs. (4) A son or descendant of some religious leader or Fakir.

their disciples. Nay, in some places, they command far greater respect and regard.

8. Truly speaking, none of their disciples is a real seeker of Parmarth. If there is any, he would leave them and after finding out a true guru, he would learn the mode of practices from him, and apply himself to them. The hereditary gurus would, in that case, trouble and harass him. But as they are wholly unaware of real Parmarth, they would not be able to prevail upon him, howsoever they may try.

9. Secondly the real adepts are those, who have acquired the secrets of their faith by internal practices. They have learnt from a living adept, the mode of practices for raising the mind and controlling the breath, as laid down in the Vedas, Shástras and other religious books, written by Mahatmas of yore, and sincerely practise them. By means of such practices they have either actually attained the highest stage of the Vedas or of a Mahátmá or are about to do so. There are four categories of such gurus.

10. The first are *Siddha* gurus. They belong to a very low order. Usually, they remain entangled in the *Siddhi and Shakti* (showing feats of miraculous powers) of a low order. They and their adherents cannot achieve salvation. They are born and reborn in the lower creation and in lower regions, within the limits of coarse Máya or matter.

11. The second category is of *Bhaktas* or true devotees. They perform the internal worship of

some incarnation or some great deity such as Vishnu, Shiva or Shakti, and have reached or are about to reach the region of that deity. They teach their disciples the same form of worship. They teach them the mode of practice for securing internally the Darshan of that deity and attaining that stage. They also remained confined within the region of Maya; they or their adherents could not achieve true salvation. They may, of course, stay, for a long time, after their death, in a region of greater bliss than here or in that of their deity. They may get his Darshan and company. Some of them might also become one with that deity and lose their entity. The four types of Mukti or liberation according to their religious belief are :—

First is “Sálok”—To live in the region of the deity.

Second is “Sámíp”—To live near the deity.

Third is “Sárúp”—To assume the form of the deity.

Fourth is “Sáyujya”—To become one with the deity.

12. There are very few adepts of this class at present. All those, belonging to their faith or family, are engaged in the worship of idols and pilgrimages, or having learnt Váchak Gyán, consider themselves as Brahm and perfect. No body knows the internal practices. They do not read the writings of the founders of their faiths or Ácháryas. Even those, who do read, are unable to understand the allusions

in regard to the internal practices, given therein, nor do they care to find out the true mode of practices from some living adept, and practise the same.

13. Thirdly Yogí Gurus. By practising Mudrá or Pránáyám they raise their mind and breath to the sixth ganlion. They teach their disciples to do the same. Some of them practise, in the beginning, some parts of Hath Yoga, for the purification of mind, and thus they have to face a good deal of trouble and suffering. They also remained confined within the limits of Brahmándí Máyá, and hence they too could not secure complete salvation. Of course, they could get the Darshan of Parmátmá and are merged in Chidákásh. But after the lapse of a long period they would also be reborn. The Mahátmás of this class are rare at present. In their family as well, the worship of some idol or symbol is prevalent.

14. The fourth are Yogeshwar Gyánís. Like the Yogís, by means of internal practices, they first reached *Brahm-Pad* and thereafter *Pár Brahm-Pad*. They conquered, so to say, the Máyá of the three regions. They, however, did not go beyond the limits of *Ádi Máyá*. Among the true Abhyásís (adepts), however, they occupy a higher place. Such high class adepts are very rare in this age. He who can find one is really fortunate.

15. In olden days Vashishtha Jí, Vyás Jí, Rám Chandra Jí and Krishna Maháráj reached such a stage. Now, among their successors and adherents, the worship of idols, pilgrimages or Váchak Gyán

is prevailing. There is little knowledge of internal practices. If any one performs any practices, they are limited to those performed in a particular manner with eyes or internally gazing at some point or figure or to the internal repetition of some 'name'. This also is done in a haphazard manner. They do not practise it under the guidance of an adept. Hence it does little good to them, though they become too proud of it.

16. Besides this, there are now a days Váchak Gyánís, who having studied the writings on Gyán (philosophy) and acquiring a superficial knowledge of their meaning according to their own capacity or wisdom, consider themselves to be Brahm. They explain and enunciate them to others on the same lines. They have left aside those portions, which relate to the oneness of Brahm and Jíva, or which allude to worship and Yoga Abhyás. In the latter, it is clearly laid down, that no one is entitled to read or hear what has been written regarding the oneness of Jiva and Brahm, unless, by internal devotion and practices of Yoga, one has completely mastered the four stages, viz., *Vairágya*,* *Vivek*,* *Khat-Sampati** and *Mumokshatá*.* But these Váchak Gyánís (who merely talk of Gyán) after studying a few books, and interpreting them to suit their own purpose and convenience, and taking themselves to be Gyánís, have chosen to consider themselves as *Brahm Swarúp*. Hence besides reading and reciting Gyan philosophy and indulging in hyperbole

* See "Glossary" and Bachan No. 59 of the English translation of Sar Bachan Prose.

talks, there is no real change, in so far as control of mind and senses is concerned. As they do not perform any internal practice, nor do they know anything about these, their mind and senses too are, more or less, like those of the people of the world.

17. As is usual, the mind wishes to attain the highest and the best objective in the shortest time possible, and that too without making any effort or endeavour. So every one, who has some learning and intelligence, readily accepts this faith (Gyán Márg). Blinded by self-conceit, he does not at all care to perceive his real condition, which is no better than that of the worldly people. These Váchak Gyánís, without any fear, go on converting to their point of view, the Bhekh,* the Brahmans* and house-holders indiscriminately, regardless of their fitness or otherwise. This results in a great harm to them and their companions. They become unfit for learning Bhakti Márg (devotional method). They have no humility in them at all. Hence the path to attain salvation is wholly closed to them.

18. People of almost every faith, who have some learning and intelligence, now a days prefer Váchak Gyán, and subscribe to it, because in doing so, they are wholly free to act as they like, without any fear or restraint. They are freely swayed by the vagaries of their mind and senses without knowing their own condition. These simple minded people are sadly duped; but there is no remedy for

*See Glossary of the English translation of Sar Bachan Prose.

them, because they do not care at all to listen to those, who perform internal practices. On the contrary, they consider such people as ignorant. They consider themselves to be intelligent and smart. They will ultimately have to suffer the consequences of their actions and behaviour.

19. Such gurus, as are mentioned above, though they may be perfect apts according to their own faith, cannot help Jivas in securing their salvation, because the goal of their faith is within the limits of Maya. Therefore, a mention is now necessary of those high souls or adepts, through whose intercession a Jiva can attain true salvation. They are called Sant Sat Gurus and Sádth Gurus. Sant Sat Gurus are those, who have gone beyond the limits of Pindí and Brahmándi Maya, and have reached the purely spiritual region of the Merciful Lord and are one with the Supreme Being Sat Purush Radhasoami. Their path lies inwards or within, and by practising according to Surat Shabd Yoga, a devotee can traverse that path and reach that region, where he would be free from birth and death, and attain supreme bliss. That region is eternal and its bliss is also boundless and ever abiding.

20. Sadh Gurus are those who, by performing practices prescribed by Sants, have reached *Sunn Pad*, which is beyond *Trikutí* and *OmkárPad*, and are about to attain the status of a Sant. By meeting them also, the same good may be derived by an individual as by meeting a Sant, because a Sádth Guru has acquired this status through a Sant.

21. So long as a Jiva does not meet either of

these two high souls (adepts), and practise Surat Shabd Yoga under His guidance and with love and yearning, he cannot, by any means, attain true liberation and true redemption. Therefore it is appropriate and necessary for all those, who are desirous of salvation, to seek a Sant Sat Guru or Sádth Guru and come under His protection and recite His Bánís (holy books) and perform the practices taught by Him. Such a secret and its mode of practice are not to be found in any other religion.

22. If a person were to say that he has already adopted one or the other of the lesser kinds of gurus mentioned above and were to ask how he can now appropriately adopt a Sant Sat Guru or Sádth Guru, as his guru, the answer is that those gurus, who simply preach the outward worship of idols or pilgrimages, or faith in Brahm, Íshwar or Devatás (gods), or the internal repetition of name or spiritual practices with eyes, or the contemplation of the form, without indicating what form is to be contemplated and how, and are not aware of the inner secrets, and the modes of inner practices, and have no idea of the true Lord, His abode, and how to meet Him, cannot be called Sádth Gurus or Sat Gurus. If one out of ignorance and misapprehension, has adopted any of them as a guru and has received initiation from him, then as he is not a guru in real sense, there can be no harm or sin in giving him up. Such people are mostly after riches and respect. They themselves are not aware of real Parmárth, nor can they teach it to others. They never ask their disciples about their inner progress or speak about it. There

certainly is no harm, if such gurus are given up. Of course, their usual monetary presents should not be stopped. Whenever they come, their dues should be paid to them. This is all what they want. Sants have said, "Delay not in forsaking a false guru, the gateway of Shabd will not be found through him, and one will only be subject to transmigration." Of course, if one is fortunate enough to meet a Sant Sat Guru in the very beginning, he will have no need to seek or adopt another guru. He will teach all the secrets and the modes of practices and satisfy his disciples fully, and will render assistance internally in devotional practices. If on account of foolhardiness and obstinacy a person will not forsake a false guru, and will not accept the protection of the Sant Sat Guru, if he luckily meets Him, then he will simply stand to lose heavily, and shall never be redeemed.

23. Some people think that if a wife and her husband adopt the same guru, they will be considered as a sister and a brother, so a husband and a wife should not adopt the same guru. This is wholly a wrong notion. A Sádhi Guru and a Sant Sat Guru respectively are equal in rank to *Pār Brahm* and *Sat Purush*, therefore they are the creators and masters of the whole creation. All the Jivas in the creation are the children of the Lord, and they are all brothers and sisters. The same relationship would hold good in Parmárth as well, if, by good luck, a Sant Sat Guru or Sádhi Guru is met with. They will continue in their worldly dealings or relationship, as wife and

husband, as heretofore. This does not constitute a sin. Such a mistaken idea should not be entertained by any one, as it would simply occasion harm to him or to his wife. In many countries and cities, all members of a family, men and women, receive initiation from their hereditary gurus, without entertaining in their mind, the misleading idea mentioned above.

24. Many persons simply take, for their deity of worship, Parmehswar or Devatás (gods) or some old incarnation, whose worship has been prevalent in their families for some time. They say that there is no need for adopting a new guru or a deity. If they have full faith in their old deity, they will achieve their objective or salvation. This is also a wrong notion. In case, they are wholly worldly people, and have no desire for Parmarth nor do they seek it, they may stick to whosoever deity they please, or they may not believe in any, and do nothing in connection with Parmarth. But there are those who, carefully observing their own condition and that of the world, are keen to be rid of the pain and pleasure of this world and of births and deaths. They will consider such orthodox people as fools and worldly, and will not stick to them. They will seek a true Guru and will attend His Satsang, and after receiving initiation from Him, will perform their internal practices daily, with a view to reaching their original abode, and to completing their task. They will not entertain any doubt or delusion in regard to their adherence to the true Guru and the Lord. Of course, in the

beginning they will, by carefully attending the Satsang and examining the discourses and teachings, according to their own light and understanding, be fully convinced that, verily, the performance of the practices recommended by Sants will lead to complete redemption and salvation, i. e., they will one day, by the grace of the Sant Sat Guru and the Supreme Being, reach the abode of the True Lord, which is the highest and above everything, and which is the source of the entire creation and is sustaining it, and they will thus secure complete and eternal bliss there.

25. It is necessary to state here that, howsoever strongly a man may be attached to Parmeshwar or an incarnation or a Devatá (god) or a bygone guru, his true salvation is not at all possible, without the Satsang and teachings of a Sant Sat Guru or a Sadh Guru of the time. For, every man has innumerable doubts and delusions in his mind, and has a strong attachment with the world, its dealings and objects. Every one has his own notions and ideas about so many spiritual and mundane affairs. It is only, when he joins a true Satsang, that he comes to know about his misunderstandings, and the reality about the deity he is attached to. In the Satsang of Sants alone, he will know the secrets and the relative position of all the gods, *Íshwar*, *Parmeshwar*, *Brahm* and *Pár Brahm*. It is rarely that other religions ever speak of such distinguishing features. So all the Jivas remain confined to the lower or higher regions, within the limits of Maya. Similarly the secrets of Mind and Matter and their

various classes will be known in the Satsang of the Sants. How to proceed to the original abode, avoiding Mana and Maya, will also be learnt there. Some get attached to a deity, simply by hearing something about it from one of their elders, and do not seek the Guru of the time, one possessing the real secrets of Parmarth. Even if they come to know about Him, they do not go to meet Him, nor do they try to learn something from Him. Such persons shall never know the True Lord, nor will they develop true love and faith in their deities, for what they are worth. They will not know what true Parmarth is and how to conduct themselves there, nor will they know the deceptions of the world and of Mana and Maya, and their doubts and delusions will not be removed. How can then such persons secure the real benefit of Parmarth? They will, according to the working of their mind, and their activities, reap the fruit of their own actions, good or bad, in the form of pleasure and pain in a higher or a lower form of life. They will never achieve true salvation.

26. Guru, Sat Guru and Sant are the appellations of the True Lord. Whoever is a sincere and perfect devotee, and has reached the Feet of the Lord, by virtue of diligently performing the devotional practices, becomes one with Him or His beloved son. He should then be loved and respected in the same way as the Lord Himself. According to *Sant Mat* perfect salvation is not possible without a Sant Sat Guru. So it has been emphasised that he who wishes to adopt a guru or wishes to know

the secrets of the true Lord and His real abode and the means to complete his journey thereto, must find out and accept the protection of the Sant Sat Guru or a Sadh Guru. Wherever there is a mention of Guru, Sat Guru, and Sant in the writings of Sants, it all refers to the True Lord and a perfect Guru. The Supreme Father Himself has a special regard and consideration for such an appellation. Whoever sincerely recalls or remembers Him by this name, will invariably receive secret help and grace, in one form or the other. It is clear that he who is desirous of meeting the Lord, without first finding and serving the Sat Guru and attending His Satsang, is an ignorant person. He can never get the Darshan of the Lord. It is the Sat Guru alone, who by correcting the Jivas, will internally and externally engender in them true love and devotion for the true Lord, and will make them fit for residence in His abode. He will arrange eradication of all brutish and Satanic propensities, and awaken in him divine attributes of the Merciful Lord. He will help him in correcting his mind and annihilating all worldly desires by means of Abhyás, in this very life. Then alone a Jiva will become fit to get the Darshan of the Lord. If he were not thus mended, he would remain a brute. He can, under no circumstances, get access into the presence of the Lord or stay there.

27. The usual procedure is that he, who produces the necessary certificate, from a competent authority, of fitness for holding the post of a physician, or a lawyer, or an engineer, or a judge, etc., is considered fit for that job. In the same way,

the Supreme Being has ordained that he, who will procure a certificate from a perfect Guru, will be admitted into His mansion. So he, who has not attended the Satsang of a perfect Guru, nor merited His pleasure and grace, will never achieve true salvation, nor will he get the Darshan of the True Lord.

28. All persons believe that God is present every where, at all the times, but still they all act under the impulse of their own desires, whether good or bad, and are not afraid of Him, while engaged in evil thoughts or deeds. People may abstain from evil deeds for fear of the law and the society. But if there is no chance of any detection, they would not care even for the law and the society. This applies to all worldly people and to religious persons of ordinary calibre. They do not entertain any fear of the Lord and the Guru, as they ought to, except, when by doing a particular act there is any risk to the welfare of their children or to their worldly possessions. This, of course, appeals to the people of ordinary intelligence only. Those, who are endowed with some learning, intelligence and cleverness, regard this kind of fear also as a mere delusion.

29. Now about those people, who have adopted the protection of a perfect Guru. Since they have accepted the Guru as omnipotent and omniscient, according to their own light, by attending His Satsang and receiving internal revelation in the course of their devotional practices, and have somewhat seen the refulgence of the True Lord and have

realized His grace internally, they will, in whatever they do, remember the Guru and the Lord, and will entertain a fear of His displeasure and loss of the internal bliss and pleasure, which they receive in their daily practices, and of adverse effect on their spiritual and mundane affairs. So they do not act as fearlessly as others do. Firstly, so far as it lies in their power, they will refrain from such acts by the grace of the Guru and the Lord and by the help of the practices taught by Him. But if they fail in this, and cannot help committing any such undesirable act, they will feel sincerely ashamed, and will feel the pinch of sincere regret internally and will, with great humility, pray for their forgiveness and divine help, in avoiding such evils in future. In this way, failing and faltering and feeling a sincere regret and remorse, they will one day secure complete purification internally, and will be fit for admission into the mansion of the Lord.

30. If one has not come in contact with a perfect Guru, he will never achieve what has been stated above, nor will he be absolved of his sinful Karams. The burden of his past and present Karams will not be lightened. For this reason he will always remain subject to birth and death and sufferings on account of his Karams. All the past and present Karams of a sincere devotee of a Sat Guru, will, by the grace of the Sat Guru, and the performance of devotional practices and its effect, be gradually and easily exhausted, i. e., his spirit entity will secure release from the thralldom of Maya day by day, and will go on ascending towards the purely spiritual

region, the Dayal Desh of Sants. Thus securing purification he will go to his original abode. Until he is so purified, he can, by no other means, gain access thereto. Such a purification can, in no way, be achieved without the association, grace and mercy of a perfect Guru, and the performance of the practices laid down by Him.

31. The above written discourse is meant to serve as an admonition or warning to sincere devotees who are anxious to secure their salvation, and for those, who observing the transitory character of the world and viewing the conditions of pain and pleasure, to which they are subject, desire that they may be saved from the cycle of birth and death, and pain and pleasure, that follow in its wake.

32. But those, who are worldly or given to the pleasures of the senses or those who are orthodox or propounders of outward religious observances, which they have made as their own business or source of earning, will not like to read or listen to these discourses, nor will they accept them. The truth is that these discourses are not intended for them, because they entertain a keen desire for the world, its possessions and their enjoyment or name and fame. These things are gradually to be given up by those, who adopt the Parmarth of Sants, otherwise bliss of the spiritual practices will not be achieved fully or at all, and real salvation will be delayed or hampered.

33. Those, who are intellectuals and learned and are proud of their learning, intellect and worldly

status, will have little regard and respect for the guru. They consider the guru as only a teacher, or one who imparts worldly knowledge. When they can themselves read and understand ordinary religious books and scriptures, they do not feel the need of a guru of this kind. They are wholly unaware of the importance and significance of a Sat Guru. In their view Guru, Sat Guru and teachers are all equal, i.e., they do not regard a Guru and Sat Guru as superior to ordinary teachers. The reason for it is that they are ignorant of real Parmarth. They have not read and perused the writings or discourses of Sants in which there is a mention of internal practices of high order, nor do they believe in them, because they cannot understand their meaning by means of their learning and intellect. They are too proud of their learning and intellect to learn and understand these things from one, who knows the inner secrets and the religious principles of Sants. In fact, they are not seekers of true Parmarth of a high order. If one were to read out these discourses to them, they would not believe them to be correct and regard such a person to be ignorant and misguided.

34. Generally, such people believe that there is some Creator, He is limitless, endless, unborn, formless and has no physical body. No body can see Him or approach Him. Their form of His worship is limited to reading, reciting and singing hymns of His praise and glorification, and heartily remembering His gifts and blessings, and viewing

the character of the world as transitory and, as far as possible, treating all creatures with kindness and doing good to others, e. g., imparting learning, building rest houses, distributing medicines, helping the poor and needy, and reading of books containing hymns of praise and glory of the Lord, and adopting moral and ethical laws for the correct conduct and behaviour.

35. When the principles of the so-called learned are, more or less, similar to what has been briefly described above, it is clear that they do not, at all, stand in need of a guide to real Parmarth and devotional practices. For this reason, they ridicule the Bhaktas (devotees) of a Guru and scoff at the way they behave. Had they seen or perused the writings left by Yogeshwars and Sants, relating to worship and internal devotion, they would have come to know that that path cannot be traversed without the guidance of an adept, and then they would have realized a little the importance of an Abhyási guru. But they are ignorant of internal secrets, and have no desire to know that the path which they are following, and which they are also guiding others to follow, is not the correct one. Only those will associate with them, who are pleased with outward religious observances.

36. These people have, of course, discarded the worship of a symbol, relics, rivers, trees and animals and also the pilgrimages, fast and such other external rituals and the worship of incarnations and Devatás (gods). They have done good to the extent that they have saved people

from unprofitable observances, delusions and superstitions, and have made them believe in one God. But their faith is short of this much that, when the Lord is present everywhere, He must necessarily be present within every one. When He is present within, He should be worshipped within, with heart and soul. Outward worship cannot be so efficacious, nor will it save one from pains and pleasures of the body, because its effect does not reach beyond mind, sense organs and the coarse or subtle body. What is required is that the soul should be exalted, that some detachment secured from body, which is like a cover over the spirit entity. Then true love will be generated and it will proceed from the innermost of the recesses of the heart and will last. The bliss of salvation will partly be realised in this very life. As the source of all bliss and pleasure is within, the enjoyment felt by the sense-organs is also within, due to the descent of the spirit current at the sense organs. Then the devotional practices performed internally are sure to be attended with greater bliss. When the source of life and spirit, i. e., the Lord is present within, then, that bliss and pleasure can certainly be augmented by the daily performances of internal Abhyás. Now this secret of devotion and Abhyás is not known to any one except the Sants, Sádhs and their Satsangis. It is only in their writings and discourses that its details are given. When one performs Abhyás internally, he will know the real significance of the Lord and also of His devotees and earnest seekers.

TRANSLATION OF A HYMN FROM PREM BĀNĪ PART II

Let (my) spirit be awakened by seeing the hollowness of the world. Outward worship does not appeal (to me), all the Jivas are entangled therein. Couplet 1.

Outward religious acts, observances and rituals are the snares of Kal; these merely augment pride and egotism. Couplet 2.

I searched and found true Satsang; there I found real support. Couplet 3.

The secret of Surat and Shabd is boundless. It was imparted to me by the Guru out of love. Couplet 4.

By obtaining His grace and mercy I can perform those practices, and can see within, the gateway to salvation. Couplet 5.

By securing that bliss, the mind became happy, and the Surat was extremely pleased to hear those sounds. Couplet 6.

The Merciful Radhasoami soon took me across the boundless ocean of creation. Couplet 7.

Discourse 24

RELIGIOUS ACTIVITIES AND SPIRITUAL PRACTICES FROM ANCIENT TIMES TO THE PRESENT DAY; THEIR PROGRESS AND GRADUAL DECLINE.

1. In ancient times, thousands of years ago, Yogis succeeded in getting access to Sahas-dal-Kanwal

piercing through or subduing the six ganglions by the practice of Pránáyám (Breath-Control). Whosoever succeeded in performing this Abhyás properly, was called a Yogí. Yogeshwars went one stage further and reached Trikuti, the abode of Prán Purush or Omkár. This stage is the final and real goal of Hinduism. From here appeared the subtle material of the creation of the three regions below Trikuti. It assumed pronounced forms in Sahas-dal-kanwal, i. e., three Gunas (Sat, Raj and Tama called Vishnu, Brahmá and Mahádeo), and subtle currents of five Tattwas (elements) made their appearance from here.

2. Those, who by the practice of Pránáyám reached Sahas-dal-kanwal or Omkár, were called true and perfect Yogí Gyánís or Yogeshwar Gyánís. Their importance is really great, because they actually reached the *Brahm-Pad* and the *Pár Brahm Pad*, and came to know how the creation, in the beginning, came into existence from these stages. They also attained all Siddhi and Shakti (supernatural powers). As they were Íshwar-kotís¹, they reached these stages by severe practices of pure asceticism, earnestness, self control and by overcoming serious difficulties. Rest of the people of that age remained entangled in Karam-Kánd,² Tapa², Japa², Karam² and Dharam² and could only secure some inner and outer purification in their general conduct and behaviour. But the desire, for name

(1) Having the status and power of Ishwar or Brahm. (2) See "Glossary" of the English Translation of Sar Bachan Prose.

and fame, pleasures and enjoyments of this world or of the next, remained predominant.

3. After some time, Yogis introduced the practice of Mudrás. These are five in number. Out of these, two related to hearing of sound internally and the training of the eyes. By the help of these Mudras also, Abhyásis attained high stages internally, fixing their mind and attention there. They secured the bliss of Shabd and attained Samádhi¹.

4. Besides Pranayam, Yogis and Yogeshwars have prescribed five modes of worship. Firstly of Ganesh, who has his location at Gudá Chakra, i. e., at the rectum. Secondly of Vishnu, whose location is at Nábhi Chakra, i. e., at the navel. Thirdly of Shiva, whose location is at the heart centre (solar plexus). Fourthly of Átmá or Shakti (prime energy) which is located at throat centre. Fifthly of Parmátmá, located at the sixth centre, behind the eyes. Yogi Gyanis have also called this stage Súrj-Brahm (sun-god).

5. For those, who could not perform or did not succeed in performing Pranayam properly, the Yogis and Yogeshwars devised this mode of worship, viz., to meditate on the forms of the deities of the various centres and to repeat with attention the Mantras pertaining to each.

6. As these practices also partly help in bringing about concentration of mind and result in the uplift

(1) State of self-absorption or absorption in the contemplation of the Lord.

of the mind and spirit towards higher centres and secure internal purification to some extent, the introduction of this form of devotional method somewhat facilitated the practice of Yoga, so that, without controlling one's breath, one could elevate one's spirit and secure some internal bliss.

7. Those, whose mind, intellect and body were very coarse, were taught to perform Kriyá Yoga¹ and many kinds of Ásans², so that they could secure internal purification, and control of their coarse sense organs, i. e., they could keep each part of their body so clean that Tamo-guni³ and evil propensities could be removed or reduced and Sato-guni⁴ desires could be increased and love for and true humility before the Feet of the Lord could be created and thus they were fitted to perform internal practices of Pranayam, Mudra or worship.

8. It was customary in the olden times to disclose to aspiring devotees only the secrets and modes of practices relating to each centre one by one. The entire secret of all the regions was not revealed all at once. For this reason, each such devotee taught his own followers the mode of attaining that stage only, upto which he had reached and beyond which he could not proceed and in disappointment gave up further efforts. He also considered it to be the final stage because he was not aware of the really highest stage. In this way, the faith (as originally taught by the Yogis) was broken up into many, viz., the worshippers of

(1) Active devotion. Worship of gods. (2) Particular postures resorted to by Yogis. (3) Darkness, delusion, etc. (4) Goodness.

Ganesh, Vishnu, Shiva, Shakti and Brahm, etc., and each one thought his form of worship to be superior to that of the other, and due to mutual quarrels and dissensions separate sects were formed.

9. With the passage of time, when the condition of people further deteriorated, i. e., they became more engrossed in worldly pleasures and for the enjoyment of these pleasures, they strived harder and harder, the importance of real religion began to wane in their eyes day by day. There remained only few sincere devotees and religious persons. Then the propounders of the religion of those times introduced the outward form of worship of the deity of each centre. In place of the internal worship and meditation of these deities, their idols were set up in temples for worship by the common people, and they were made to understand that this form of that idol is the same as its original, and that by means of Mantras the deity has been made to represent itself in the idol. Its worship is as good as that of the real one. Such a form of worship was also introduced several thousand years ago.

10. Many people thus became idol worshippers. When some time so elapsed, the correct method of worship of the idol, i. e., meditating upon it in its presence and reciting the Mantras was also gradually given up. Only the importance of the Darshan of the idol, from a distance, and making Bhet, i. e., cash presents, became generally prevalent.

11. Later on, besides the idols of the deities of the various centres the idols of incarnations such as

of Ram Chandra Ji¹, Krishna¹ Maharaj, Nar Singh Ji¹, Lakshman Ji², Baldeo Ji³, and of certain other lower deities were set up in temples. In short, diverse forms of worship came into vogue according to the wishes of the people and the advice of the priests. Side by side, the importance of pilgrimages was also introduced. Numerous temples were built at places where incarnations or Devatas (gods) had manifested themselves. Great importance of the Darshan of these idols was then preached, far and wide.

12. With the increase in the number of temples, and in the income of the priests in charge thereof, they induced their followers to build more temples and set up idols therein. Books were also written to emphasise their importance. This actually caused people to turn to idol worship. Secrets pertaining to the real forms of Íshwar, incarnations and deities and a search for them, and the practices for attaining their regions, were gradually forgotten. Priests and Brahmans and ascetics, who were charged with the duty of learning and teaching of Vedas, Shástras and scriptures, themselves gave up real Parmáarth, and with the object of securing worldly pleasures, fame and riches, they began to employ various means. They forgot the study of Brahm-Vidyá⁴ and the performance of internal practices. They joined

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- (1) The Hindus recognise the following as ten incarnations of Brahm :—(i) Matsya or Machchha, a fish; (ii) Kachchhapa, a tortoise; (iii) Varah, a boar; (iv) Nar Singh, a man-lion; (v) Vaman, a dwarf; (vi) Parshuram; (vii) Ram; (viii) Krishna; (ix) Buddha and (x) Kalki. (2) The younger brother of Ram. (3) The elder brother of Krishna. (4) Knowledge of Brahm.

the common folk in the outward forms of worship. In their bigotry and false adherence to such forms of worship, they began to oppose and wrangle with the real adepts, in order that there may not be any fall in their income and in the importance of their profession, and they may not be discredited in the eyes of their disciples. Thus it is from very old times, that the spiritual condition of people has been gradually deteriorating.

13. Similarly those, who were practising Kriyá Yoga and Ásans were, after performing some of these practices, were attracted towards self aggrandisement, fame and name. What little they had practised, they considered it as a great achievement, and took themselves to be perfect and fit for redemption. Many people started practising these Kriyas¹ just for show and money. Obviously the practices like Dhoti², Neti², Basti², Sankh Pasár², continually standing or sitting in the midst of five fires, remaining in water, performing various Ásans, observing silence, nudity, and sitting on nails or thorns, etc., appear to be difficult. So people began to wonder at their performances and began to praise them and offered monetary presents to them.

14. Real Yogis and Yogeshwars were Íshwar-kotís³. They were greatly imbued with a strong and true desire for Parmárth. They felt pleasure

(1) Practices, rites, ceremonies. (2) One of the ways of practising Yoga. (3) Having the status and power of Ishwar or Brahm; people of high class, spiritually.

in performing internal practices, and considered the pleasures of the world as transitory and paltry. So they could perform the difficult practices of Pranayam and got location in *Brahm Pad* or *Pār Brahm Pad*.

15. When the Ishwar-koti practitioners became rare and Jíva-koti¹ people entered that fold, they could not perform high class Abhyás or Pránáyám properly. The better ones among them, could however correctly perform Mudrás, internal meditation and Japa at each centre, and whatever procedure was laid down for the performance of these practices, could properly be performed by them and they attained to *Átma* or *Parmátma Pad*.

16. When high class Jiva-Kotis also became rare and the bent of mind of most people turned towards the pleasures of the world, the majority of them became idol worshippers. In course of time, they could not even perform the idol worship properly. They only did it outwardly and considered that this was good enough for their redemption, and felt contented. If some one spoke to them about internal secrets or enquired from them the real motive underlying the idol worship, they, in their ignorance or being misguided by priests and ascetics, began to quarrel and wrangle with him. In this way, superficial Parmarth, superficial devotion and superficial worship came into vogue everywhere.

17. When the practitioners of Pranayam and

(1) People of lower order and fitness, spiritually.

Mudras became extinct, these practices were merely taught for the pacification and concentration of the mind, and not for the purpose of raising the mind and spirit. After performing these practices for a short while, people began to consider themselves as perfect. Majority of the people, therefore, began to worship idols and symbols and started going to places of pilgrimage. Those, who had acquired some learning, were pleased with Váchak Gyán. They began to believe themselves to be identical with Brahm. More often the Kriyá Yogís began to make a show and exhibition of their power and skill. The way to redemption was thus totally closed. So the Merciful Lord took pity and by His Pleasure or Holy Will (Mauj) Sants manifested themselves. They showed the hollowness of all the creeds and advocated Surat Shabd Yoga. Very few accepted their teachings, in the beginning, but a good number began to read and listen to their discourses and could partly notice the defects and deficiencies in their former faiths.

18. Thereafter by Mauj, Sádhs appeared one after the other in many countries. They revealed the secrets of Shabd Márg upto that stage only from where Vedas emanated. Many persons accepted these practices, but only a few of them proved to be true and perfect Abhyásis, but Sants and Sádhs, by their grace, redeemed many of them.

19. When these Sants and Sadhs also departed from this world, their successors in their families began only to read and recite their writings and repeat the name orally or to perform some outward

practices and observances, then due to spread of learning, many of them turned their eyes towards Váchak Gyán. When there remained only few, who practised Pranayam or Mudras or even knew the secrets of doing them accurately, the people mostly turned towards idol worship, pilgrimages, fasts, and such other outward observances, and some of the newly learned were attracted towards atheism. Then the Supreme Being Radhasoami Dayal manifested Himself in this world as Sant Sat Guru. He explained openly, in unequivocal terms, and lucidly the secrets of Surat Shabd Yoga, which takes the spirit entity to the highest abode and which no Sants had so far given out in clear terms. Any body, whether a man or woman, literate or illiterate, Hindu, Muslim, Christian, Jain, Parsi or a Jew, or say, to whatever faith, nationality or country he may belong, can practise it and can secure his true salvation. By scrutinising his own condition internally (according to the degree of his devotional attainment) he can, in this very life, partly perceive and will be convinced of his own redemption.

20. This Faith (Surat Shabd Yoga) is called Radhasoami Faith or *Sant Mat*. Its practice consists outwardly in attending the Satsang (congregational meetings) presided over by the Sant Sat Guru, and in the service by body, mind and wealth of the Sant Sat Guru or Sádth Guru (if He is fortunately met with) or in the service of His sincere devotees and lovers, with body, mind and wealth and inwardly, in the Sumiran (repetition) of the true Nám (Holy Name) with yearning and listening attentively to the

sounds resounding within. This sound is resounding within us all, at all times and of itself. The secrets of the sound, and of the stages through which it passes during its descent from the Feet of the Supreme Being to this physical frame, can be had from a Sant Sat Guru or a Sadh Guru or from His sincere Abhyasi or His Satsangi. They have also been, of course, explained fully in the writings and discourses of Radhasoami Dayal, but no one can understand them properly, except with the help of some Abhyasi, who knows the secrets.

21. By these practices, if performed sincerely and with love, mind and senses will gradually come under control, and the spirit will, one day, reach Trikuti, the real goal of the Vedas, where the mind will stop or stay. Thereafter, the spirit will reach the Feet of Sat Purush Radhasoami Dayal, called Dayal Desh, which is beyond the region of Maya. The spirit will then be freed from death and decay and will attain supreme bliss. In other words, it will reach its original abode, whence it had descended to Pind and, in company with mind and Maya, got entangled in the mesh of worldly pleasures. Thus it will truly be freed from the cycle of births and deaths.

22. He, who accepting the teachings of Radhasoami Dayal, practices with sincerity and earnestness the Abhyas taught by Him, shall secure full benefit, i. e., he will one day secure true salvation. But he who, due to obstinacy or to his attachment to the world and its objects, will not do so, will only stand to lose heavily, i. e., he will

have to undergo pain and pleasure of births and deaths and attachment to the body. He will neither secure perfect bliss of the eternal region, nor the Darshan of the True Lord.

Discourse 25

REALISATION OF PROGRESS IN DEVOTIONAL PRACTICES : MEASURES NECESSARY FOR THEIR CORRECT PERFORMANCE.

1. Some Satsangis think that, although they have been in Satsang for sometime, say for three or four years, and they have been performing the prescribed practices to some extent, yet they have not had any internal experience, nor do they feel any progress in Abhyas.

2. This notion of theirs is not correct. The fact is that they are not aware of their condition, or they have not compared their present condition and inclinations with the past, because if they have sincerely and eagerly joined the Radhasoami Faith and are practising Surat Shabd Abhyas, Sumiran and Dhyān with some earnestness twice a day, then it is not possible that they will be deprived of the grace of Radhasoami Dayal, i. e., they may not feel the bliss of these devotional practices at all.

3. Seeing the light and miracles of Maya internally, is partly a sign of grace, and is an indication of the progress in Abhyas. A devotee should know that seeing the white light, like moonlight, or of lights of five different colours or seeing

the sun, moon and stars is also an indication of progress. But, if refulgent houses, gardens and figures of men and women do appear, they should not be looked at too eagerly or covetously nor should a devotee desire for their repeated glimpses. Such objects will, necessarily, be visible to a devotee, while his mind and spirit pass through certain stages in his spiritual progress, but they will soon disappear.

4. The real sign of progress is that a devotee feels some pleasure and bliss in Abhyas, i. e., the mind becomes quiescent and engrossed in Abhyas, and the sound of the first stage is heard more and more clearly, and near at hand, day by day. During the performance of devotional practices, his mind and spirit getting partly engrossed, become pacific, so much so that occasionally they become totally oblivious to everything else in this world.

5. Such a condition cannot be attained without the concentration of mind and spirit, or their uplift and union with Shabd or Swarup. If a devotee experiences this condition daily or occasionally, it must be understood that Radhasoami Dayal is helping him onwards, as He deems appropriate, having regard to his condition. He is raising and concentrating his spirit and mind and by His grace, also helping him to assimilate the intoxicating bliss. Otherwise many would, in their ecstasy, be prepared to give up their family ties, and their vocations.

6. If a devotee is very little cognisant of the above mentioned conditions during his practices, it is due to the fact that during Bhajan and Dhyan,

he is troubled and disturbed by his thoughts and reveries. He should, therefore, compare the state of his mind with what it was two or three years back. If he is a sincere devotee and a Satsangi, then he and members of his family will certainly feel that, comparatively, he has begun to take little interest in the company of worldly people, and worldly affairs, and also in unnecessary and unprofitable engagements. Gradually, he will pay less and less attention to the world. Unnecessary and improper desires and inclinations, for worldly enjoyments and affairs of the world, will also decrease. His love and yearning for Satsang and holy discourses, and a firm faith in the Feet of the Guru, Sadh and the True Creator Radhasoami Dayal, will increase.

7. If the above noted change can be perceived after the performance of those practices for a year or two, what more proof is needed of the grace and progress. The real object underlying the principles of Radhasoami Faith and its practices is that attachment to and desires of the world, be gradually decreased and the mind and the spirit get concentrated and elevated, and be imbued with some internal bliss, because without concentration and elevation of the spirit, the evil tendencies of the mind and senses will not undergo any appreciable change.

8. The Supreme Being Radhasoami Dayal knows everything. He knows well the condition and capacity of each individual. Having regard to the worldly ties and vocation of a person, He gradually concentrates and elevates the mind and spirit of every individual to a stage he can put up

with. If a devotee prays for a speedy progress, whereby it is apprehended that some harm would be occasioned to any of his worldly affairs or that it would injure him physically, He does not grant such a prayer immediately. He will surely grant his prayer at the proper time and will endow him, at the same time, with the necessary strength to control himself. Sudden grant of grace would so upset and dement him that he will totally lose his balance and forsake his family, home and profession, and like Faqirs, will wander about here and there aimlessly. Thus, he will himself put a stop to his progress, because devotional practices cannot be properly performed in such a condition, and so all further progress will cease.

9. Most of the Satsangis are not aware of the high position and importance of even the first stage (Sahas-dal-kanwal). It is the goal of all great religions. It is from there that the entire creation of the three regions is being regulated. When Yogis attained that stage, they forgot themselves and became oblivious of this world. Great is the mercy of Radhasoami Dayal now that He takes His devotee higher up by a path and means, which would not interfere with his worldly affairs, and would enable him to achieve a high status in Parmarth easily and imperceptibly. Any more or detailed account of this aspect cannot be given here in black and white. Some idea can only be given verbally.

10. A sincere and devoted Abhyasi, while sitting in Satsang, should carefully listen to and try to understand the discourses in respect of the

elucidation and veracity of the five under-mentioned points, and remove, at the earliest, any doubts and delusions from his mind, in regard to them, otherwise they will occasion distraction in Abhyas and will not permit his mind and spirit to apply themselves to Bhajan and Dhyan with sincerity and zeal. These five things are :—

Firstly that Radhasoami Dayal is the Supreme Lord, and all-powerful, and a true Father of the entire Creation.

Secondly that Surat Shabd Yoga is the true, perfect and easy mode of practice, leading to the final abode. There is no other mode or practice, superior to it, in the whole of Creation, nor can there be by any other. All other paths relate to those currents, which end in the region of Maya. For this reason, they cannot lead to Dayal Desh. This Abhyas is of absorption in, or of riding on, as it were, the current of life or spirit, and because life or soul or spirit is of the highest essence in Creation, and is the cause and support of the entire Creation, so there is no other current superior to it.

Thirdly that the mind and the sense organs are composed of matter, so their natural bent or tendency is outwards and downwards, towards the enjoyment of worldly pleasures and objects. Indulgence in them to the necessary extent is considered appropriate. But it is harmful to entertain excessive and superfluous desires. So a devotee must control his mind and senses, more particularly while he is performing the

practices of Bhajan and Dhyan. Otherwise he will not derive that bliss, which he ought to.

Fourthly that love for and association with the world and its worshippers only cause disturbance and distraction in Abhyas and also in the love, which a devotee entertains for the Feet of the True Lord Radhasoami Dayal.

Every devotee can himself realise this by associating with such persons. Hence it is proper and necessary that association with such people and a regard for them should be limited to the extent absolutely necessary and proper. Great attachment to them and unnecessarily spending time in their company or in worldly gossip, are not proper for an Abhyasi.

Even the learned people, who are keen on reading books, do take great care of their time. Apart from professional work and the care of their body and family obligations, they spend the rest of their time in reading new books, newspapers, etc. Then how much more should a devotee take care of his time, that it may not be wasted in frivolous and unnecessary pursuits.

Fifthly sincere adoption of protection under the Feet of Radhasoami Dayal and hope for and reliance on His grace and mercy.

11. If these five things are properly borne in mind, then it is fairly certain that a devotee will

not be very much affected by the distracting forces of the mind, matter and the world. His Abhyas will be performed more appropriately day by day, and with some internal bliss and enjoyment, it will go on increasing. The Abhyas includes all these items :—

- (1) Sumiran. (2) Sumiran and Dhyan.
- (3) Bhajan. (4) Recitation of holy books or listening to their recital in Satsang, intelligently. (5) To speak or hear about the Radhasoami Faith. (6) To think, ponder and ruminate about matters relating to the practices of Radhasoami Faith. (7) To keep a watch on movements of one's mind and senses, daily, and to keep them under control, as far as possible.

12. A devotee should not be in a hurry to achieve all this. He must consider that even the worldly objects, such as the acquisition of learning, cannot be adequately attained within a short time. Fifteen to eighteen years are easily spent on education, when a student is, all the time, engaged in his studies. He sometimes even leaves his house and family and lives in hostels. Then, how can success in this important affair of Parmarth, to which hardly two, three or four hours a day are devoted with difficulty, and the rest of the time is spent on the affairs of the world, and in association with worldly people, be achieved all at once? It should be considered a great mercy on the part of Radhasoami Dayal that, inspite of so little an effort on the part of the devotee, He shows His Grace and renders internal help to him so early.

Discourse 26

NECESSITY OF PARMARTH FOR EVERYONE:
REAL AND FULL BENEFIT OF THE
TEACHINGS OF SANTs.

1. Persons of both sexes stand equally in need of spiritual practices which Sants teach so mercifully. As soon as a man or woman attains the age of twenty or twenty-two, it is proper for him or her to begin the practices of Surat Shabd Yog taught by Sants. All outward religious activities (acts of charity done in the name of God by way of service of the body and riches for ameliorating the condition of the people) cannot afford any benefit of internal Parmarth or spiritual good.

2. In outward activities the currents of mind and spirit flow outwards through our sense organs. In the practice of Surat Shabd Abhyas these currents are concentrated inwards and diverted upwards towards their reservoir. This Abhyas (practice) affords us greater strength and pleasure.

3. The Lord has endowed every human being with three types of faculties; the first one of body and senses, the second of learning, intellect and power of mind, and the third of the spiritual energy, power of the spirit or the soul. But these faculties cannot manifest themselves until strenuous and sincere efforts are made to develop them. He who according to his own inclination, pays attention to the development and use of any of these faculties has first to find its teacher and to learn from him to develop it by working hard at it. Gradually he becomes perfect and reaps its fruit.

4. **THE FIRST FACULTY : TRAINING OF BODY AND SENSES.** It ranges from lifting loads, tilling the soil, to that of painting, singing, dancing, playing on musical instruments, performing acrobatic feats and various kinds of arts and crafts. The remuneration and wages of such artists are very high, and they can earn hundreds of rupees¹ monthly, whereas the daily wages of coolies and farm labourers amount to a few annas² only.

5. **THE SECOND, FACULTY OF MIND AND INTELLECT.** It is sharpened by learning and study, for which one has to go to a teacher in some school and has to work hard. Whatever art, science or business one likes to learn, one can learn it after some time by working hard at it. By passing the prescribed examinations and tests, one can secure big appointments, where he controls the destiny of millions of men, carries on the administration of countries and gets thousands of rupees as salary. He commands great respect, holds high position and earns a name in his country and enjoys all kinds of worldly pleasures, which become easily available to him.

6. **THE THIRD IS THE SPIRITUAL POWER OR POWERS RELATING TO THE SPIRIT.** This power is awakened and developed by contacting a true spiritual guide and his earnest devotees, by developing love for the feet of the Lord, keeping detached from the world and raising the mind and the spirit inwardly after purifying them.

1. A rupee is worth about $1\frac{1}{2}$ shillings or a quarter of a dollar. 2. An anna is the sixteenth part of a rupee.

He, who controlling his mind and senses, develops love for the true Lord and Sat Guru and performs his Abhyas regularly, can, one day, succeed in awakening the powers of his spirit. His fame spreads throughout countries without his wishing for it. People flock from distant places to pay him homage. Considering him to be the chief intermediary for achieving salvation, they serve him with body, mind and wealth. Not only during his life, but even after his departure from this world, people respect and worship his name and relics. People of all countries read and recite his words and writings and do good to their lives. Such spiritually gifted persons according to their status are called Sants, Sádhs, Mahátmás, prophets and Auliyás.* Their Lord Himself loves them and arranges for the spread, far and wide, of their name, fame and the religion, which they start under His direction.

7. From the above description, the status, importance and significance and usefulness of those, who awaken these three types of faculties will be apparent. Now it is up to every individual to awaken all the three faculties or any one or two of these. Every faculty has its own class and advantage. He who awakens spiritual powers will attain the region of the Supreme Being, secure supreme bliss, will become free from physical bodies, pain and pleasure of births and deaths and will secure a high position while living in this world and even after death, which cannot be attained by emperors, kings, the rich, the

*See "Glossary" of the English Translation of Sar Bachan Prose.

learned and the intellectuals. If this power or the power of learning and intellect is not awakened, all these faculties would remain dormant. They will neither be able to secure the pleasures of this world in full measure, nor will they secure freedom from pain and suffering, nor will they attain spiritual bliss.

8. If one does not awaken spiritual powers fully, then it is proper for him to work hard to awaken them to some extent at least, so that he may be happy in this world, as well as in the next, i. e., if one continues to perform Surat Shabd Yoga a little and adopts the protection of the true guide and the Supreme Father Radhasoami Dayal, then He, by His grace, will take him across the ocean of this world and will take him to the region of highest bliss. If a man is not prepared to act up to this advice, the fault will be his and he will always be subject to births and deaths, to pain and suffering relating to life in lower and higher forms, and shall be deemed to be one, who harms himself and commits (spiritual) suicide.

9. All persons and all religions do admit that the Lord is all pervading. If it is so, then He is present in human beings and all living creation. In a man, the seat of the Lord is in his head, and the spirit is His essence. When the seat of the spirit, in wakeful condition, is in the eyes, then the seat of the Lord must, in all circumstances, be above it, in the brain, from where the spirit current descends to Brahmand and takes location in Pind, at the centre behind the eyes, and from there it spreads

throughout the body right upto the feet, by means of nerves.

10. Now it should be understood that this spirit current should be reversed towards its seat, and concentrated there. Thereafter it should be raised from the centre of the eyes inwards to its reservoir. This is called the awakening of spiritual faculty. On the way, there are many stages. A man's progress is measured by his attainment of a particular stage, and to that extent his spirit is said to have awakened. He comes to know the secrets of Nature and Creation up to that stage. He can know everything relating to the regions below the stage of his attainment. But the one, who has reached the final goal, from where the spirit emanated in the beginning, and creation commenced downwards, came to know the secrets of the entire Creation. He alone got the Darshan of the Supreme Being Radhasoami Dayal. He alone is Param Sant and Param Guru. He who attained this stage, secured supreme bliss and became immortal. He alone secured the full advantage of human life and he alone fully awakened his spiritual faculty.

11. This position can only be achieved by the practices of Surat Shabd Yoga, i. e., the raising of spirit along that very current, by which it had descended. This is the current of life, nectar, spirit and Shabd. Sound accompanies currents. Surat Shabd Yoga consists in elevating the spirit to its origin, under the guidance of an adept, by means of hearing internally the sound that automatically resounds in each stage. This is done

in Sant Mat alone, i. e., its secret in detail can be learnt only in the Radhasoami religion. There is no mention, at all, of these secrets and the mode of practices in any other religion. There are only hints to the effect that in the beginning there was Shabd, that Shabd is the Creator, and that Shabd is the form of the Lord. But there is no indication as to the secret of how Shabd created all, how Shabd is the form of the Lord, how catching hold of that current, the original source or the final abode, from where Shabd first originated, can be attained; where that original source or region is. Nothing is given in black and white and no religious person knows these secrets. So all got entangled in the reading and reciting of religious books and scriptures and outward worship and observances. Those few, who were endowed with some learning, identifying themselves with Spirit and Brahm, became silent. For this reason true redemption or true salvation could and cannot be secured by any one in this manner.

Discourse 27

REPLIES TO CERTAIN QUESTIONS SENT BY A SATSANGI

1. The two currents or Deities Jyoti and Niranjan emanated from Sat Purush. Both these are spiritual emanations. They created the three regions; first the *Brahm-Śhrishti*¹, thereafter other creations of *Sur* (gods), *Nar* (man) and the four *Kháns*². This creation came into existence by

1. Shristi=Creation. 2. See bottom of page 64.

means of the three currents, which emanated from Sahas-dal-kanwal, the seat of Brahm and Máya. They are called the three Gunas. From Trikuti down to Sahas-dal-kanwal, Maya is highly spiritualised and very subtle. Coarseness began below Sahas-dal-kanwal and in the region of the three Gunas. It went on getting coarser and coarser as it descended below. The reason for this is that upto Sat Lok the regions are purely spiritual. Below it, the spirituality was covered in thin layers. So, when the creative current descended, it separated these layers from the pure spirit and brought about creation. The covers that got so separated, became the body or material of the lower creation. In this way, the covers of each region, which were coarser than those of the upper regions, were separated and hurled down. Pure spirituality was thus kept apart and the covers became the bodies of lower creations. In short, in the regions, where there is the creation of man and of lower beings, the covers are very thick and consequently very coarse. In the case of a tree, for instance, the skin gradually becomes so coarse, that it ultimately falls off, due to lack of moisture. Exactly this is what happened in the case of all covers.

2. There is no measure of time or age in respect of Creation, nor can there be any. The time given in Puránas¹ and other books refers to this solar system only or the one above it. According to astronomy, this solar system itself was created innumerable years ago. Sants have observed that during the

1. See "Glossary of English translation of Sar Bachan Prose.

process of creation, each solar system was evolved out of the one above it, and so on. Thus the sun of the second solar system is a star or satellite of the first solar system above it. The expanse of Creation is incomprehensible. In each plane or region the creation is limitless. The plane here means the entire expanse of one region. In each of these regions, the creational process has proceeded from above downwards. The higher the creation, the purer and brighter it is. Just as in the atmosphere of the world there are many gradations in respect of density and coarseness which can be perceived by going on the hills or to the various storeys of a house, similarly in the creation there are gradations in respect of purity, according to the location of the various regions in it. The highest region is purely spiritual and there is no admixture of any cover or layer. Hence the bodies in those regions are not material, i.e., made of five Tattwas and three Gunas. For this reason, that region is of supreme ecstatic bliss. There is no pain and suffering of births and deaths and of physical bodies. It is necessary for every individual spirit to reach there in order to attain true and complete salvation, by traversing all the intermediate regions. This can be achieved by the practice of Surat Shabd Yoga, and it is not possible in any other manner. The current of Shabd has descended from the highest region. It is possible to go there only by ascending on this current. All other currents have emanated from some intermediate region and by means of them one can ascend up to that stage, from where a

particular current has emanated and not beyond it, nor up to the highest or the final abode.

3. From the above, it can be seen that there are gradations and differences in the various regions of creation. They are due to the admixture of covers, i. e., Maya. The existence of these gradations does not imply any fault in the Creator. In the creation of the purely spiritual regions, i. e., Agam Lok, Alakh Lok and Sat Lok, there are no gradations and differences. These came into existence to a greater or lesser extent in the lower regions from where Maya appeared, and became more and more pronounced in the lower regions. The creation, below Sat Lok, was brought forth by Brahm and Maya. Brahm, by doing service to Sat Purush, obtained His permission to do so. Maya and Brahm can, of course, be blamed to the extent that they did not give out the secrets of Sat Purush to Jivas. They kept them imprisoned in their own regions by means of various devices. They misled them by propounding many religions. Hence it is that Sants say that Jivas should go beyond the regions of Brahm. The form of this creator (Brahm) is somewhat defective. Due to association with Maya it is not absolutely pure. Hence Brahm's creation is also defective. The life or period of this creation of the three regions is fixed, just as that of a man. It will not remain stable or of uniform character for ever. For this reason Sants say that there can be no escape from births and deaths in this creation. Hence it is necessary to go beyond the creation of Brahm.

4. This region covers the solar system, viz., it is confined within the solar system. The creation, which is in the still lower regions, is of a still lower order. In this way, the creations in the lower regions, have spirituality of a lower and a still lower order, so much so, that at the bottom there is no creation at all. The spirit there is encased in such gross covers that even the coarsest form of creation is not possible there. That region is like a vacant field. There will not be any creation there at any future time as well. No idea can however be given of its expanse and distance. Even if Mahá Sankh¹ is taken as a unit, its measure cannot be arrived at, nor is it necessary to know it. A man should care for his own salvation or elevation. It is no good knowing much about the creation which is limitless. Only the fundamental laws and principles should be understood. As they are equally applicable in Nature every where, by understanding them some idea can be formed of what the creation else-where would be like. Being content with this, the real object, which is the salvation of the soul, should be pursued.

5. The Ajpá-Jáp² or the silent repetition of the Name "Sohang" with the breath has no connection with the Sohang of higher regions. This practice would lead one no where. It can only result in some purification of the mind.

6. This is a strong argument in support of the

1. Sankh is a hundred billions. Maha means great. Hence Maha Sankh is a still greater number than a hundred billions. 2. Repeating inaudibly, silent meditation.

theory of trans-migration of soul, that until the spirit entity reaches the purely spiritual regions, it shall be assuming some covers. These covers are the bodies of the soul. Births and deaths apply to the covers and not to the spirit entity. When the spirit entity leaves one body, it has, of necessity, to take another, either in this region or in a higher or lower one. Those religions which do not believe in the transmigration of soul may aptly be asked a question, what form these spirits will assume in heaven, hell and purgatory for experiencing the pleasures and pains of those regions. They are unable to give satisfactory reply to this question. For the spirit entity, without a body or cover, is a form of bliss in itself. It cannot feel pleasure or pain of any description. For feeling pleasure and pain it is necessary for it to have a body. When the spirit entity goes to heaven, hell or purgatory, which are three regions different from this world, and experiences pleasure and pain there, it must, of necessity, take its seat in some physical body. This assumption of physical body by the spirit in those places, proves that there is a transmigration of soul. By the study of astronomy much can be learnt about the creation, how it came into being and for how long a period it has been in existence. This can give some idea of higher creation.

7. The spirit is an emanation of Sat Purush Radhasoami, just as the sun and its rays. Before creation it was one with Sat Purush Radhasoami. When below the creation of Sat Lok, Niranjana, i. e., Kal Purush made his appearance (the first emanation,

which issued from the Feet of Sat Purush) he devoutly served Sat Purush and begged for His permission for creating the three regions of his own. As he, alone, was unable to bring about any creation, Ádyá (the second emanation from Sat Purush) containing the seeds of spirit entities was sent to Niranján. They (Kal and Maya) together created the three regions.

8. Maya issued forth from Trikuti, in the form of Parmánú* (molecules). Maya was in reality like a cover or layer on the spirit, below Sunn, like the cream above milk. When both these currents, i. e., of Niranján and Ádyá or Jyoti descended to Trikuti, that cover (Maya) was separated in the form of diffused conglomeration of particles. By the blending of these three, very fine and formless currents of the three Gunas, i. e., Sat, Raj and Tam, issued forth from Trikuti in an invisible form. From the region of Sahas-dal-kanwal, which is below Trikuti, these currents appeared in a manifested form, so also did the five Tattwas. These Gunas and Tattwas are the chief constituents of Maya (matter).

9. Trikuti is also called *Brahm-Pad*. The presiding deity of Sahas-dal-kanwal is called Íshwar. From this region the three currents of spirit, mind and matter issued forth separately and created the three regions. All those religions, the goal or final

* Entirely different from the molecules, as known to scientists here, which are far removed from the most original and elementary first principles and particles of matter as originated at Trikuti.

destination of which is this stage (and in fact all religions other than Sant Mat end at this stage) had no idea of what was above it. So they said that Íshwar (God), Jiva (spirit) and Maya (i. e., Parmánú or molecules) have no beginning. But according to the religion of Sants, Maya and its Parmánú (molecules) appeared from Trikuti. The spirit came from the abode of Sat Purush Radhasoami. Íshwar, i. e., Niranjan originated from Sat Purush. How can then they be said to have no beginning ? There is no trace of their existence in Sat Lok and in the regions above.

10. The seed of spirit entity came from Sat Lok with Ádyá once only. Spirits do not descend from there again and again.

11. Niranjan or Kal also came from there only once. He cannot now go back to that region.

12. According to the religion of Sants, at the time of Pralaya, the region of Trikuti will also revert to its precreational condition. At that time Íshwar, Jiva (spirit) and Maya (together with its constituents, the three Gunas and five Tattwas) will be merged in Daswán Dwár or Sunn. The forms they assumed below this region, will merge in their respective original reservoirs.

Discourse 28

CREATION AND ITS BEGINNING

1. In the very beginning, before anything was created, there was Anámí Purush in the form of an ellipsoid. By 'form' it should not be understood that it had any definite size or shape. This form was

Apár (boundless), Anant (endless), Akah (indescribable), Anádi (without beginning) and Arúp (formless). The upper portion (in the being of the Anámí Purush) was pure, bright and refulgent, and the rest was covered with layers of various grades. In this way, where the layers began, each layer in proportion to its distance from the brighter portion, became heavier and thicker. In the circumstances, this cover or layer cannot be considered to be a different thing. Its condition was just like cream on the milk. Although cream is not different from milk in its substance, it cannot be called milk. It is a cover over the milk. Then there are gradations in the cream also, such as fine, very fine, thick and very thick.

2. While Anámi Purush was in this state, that portion of It, which was nearest to the bright portion and was covered with very fine layers, was always attracted towards It. For instance, when Ghee (butter) is put in a pot and it is lighted at the top, the butter below it, is attracted towards the lighted portion and its cover then gets separated by being converted into smoke. Similarly the lower cover, when it came in contact with the lighted portion, got separated from it and fell down, but, it also became refulgent on account of its coming into contact with the lighted portion. Thereafter, a Mauj or Current issued from the newly refulgent portion and stopped lower down at some distance. There it separated and hurled down the covers by coming in contact with the spirituality of that region. It absorbed within

itself the newly refulgent form or spirituality that had thus emerged. Its sphere then went on increasing. The spirituality which was under covers was attracted from all sides towards the refulgent spirituality, and it became bright. In this way, the process of creation started in that region. Out of the covers, which had fallen down from above, the bodies of the spirits of that region were formed. When the entire creation of that region was completed and some time had elapsed, a new current or Mauj issued forth from there, as had happened before. It stopped at a distance, it removed the covers from the spirituality of that region and absorbed within it the new refulgent spirituality. It formed its sphere as usual and brought forth its creation as before, i. e., the bodies of the spirits of that region were formed out of the covers that had fallen down from above. These two regions are called Agam Lok and Alakh Lok. Their Presiding Deities are Agam Purush and Alakh Purush.

3. According to the above process, the current came down from Alakh Lok. It assumed the form of Sat Purush and created Sat Lok, and thereafter brought forth the creation there. These three regions and their creations were brought about in that portion or region of Anámí Purush, which was below and contiguous to the ever refulgent and supremely pure spirituality. There the covers were very fine, like the thin covers of the capsules in an orange. That fold or cover and its substance were very bright and spiritualised. There was very little distinction or difference between the refulgent part

of Anámí Purush and the form of that fold or cover. It was also bright like the refulgent spirituality of that region. So it could remain as a cover over the spirituality of that region. When separate spirit entities were created, their bodies or spiritual covers were formed out of these covers.

4. The spirituality with covers, which was below Sat Lok, was of slightly dark colour. When it was attracted towards Sat Lok, its cover was shorn off and was thrown down, but it was not fit to be merged in the spirituality of Sat Lok. It was, therefore, a little darker than the lower portion of Sat Lok and manifested itself as a slightly darker refulgent current, issuing from below Sat Lok. That current went on extending downwards day by day and stopped at a distance in front of Sat Purush. This current is called Niranján and Kál Purush. After some time, Kál (or Niranján) requested Sat Purush for permission and authority to bring about a creation like that of Sat Lok, where he would contemplate His (Sat Purush's) Form. To satisfy this desire of his, Sat Purush granted him permission to bring about the creation in the lower regions.

5. Thereafter this current of Niranján came down, and wished to start the work of creation, but when it found itself unable to do anything by itself, it pleaded its inability to Sat Purush. Therefore, another current of yellowish hue, which was all spiritual and which contained the seed of spirit entities, was sent down from Sat Lok. It came to be known as Ádyá or Jyoti.

6. The stage where the two currents stopped, is

called Sunn or Daswán Dwár (the tenth aperture). There they came to be known as Purush and Prakriti. This is the first stage, where pure spirit took its location.

7. Both these currents came down to what is known as Trikuti, and stopped there. There they came to be known as Brahm and Máyá. Below Daswán Dwár, the covers on the spirit entities were thick or double; one cover was like the first cover and the second one was coarser. When the covers were separated and the two currents came down and mingled with the covers, they were called Brahm and Máyá. By their merger, three extremely subtle currents emanated from there. Here the form of Máyá is pure and spiritual and that of Niranjan is also pure, spiritual and subtle.

8. Below Trikuti, the currents came down and stayed at Sahas-dal-kanwal, and here they are called Jyoti Niranjan and Shiva Shakti. They created Brahm Shristi¹ in Brahmánd. Here Jyoti and Niranjan appeared as two distinct entities. Both are extremely pure and spiritual in form. The three Gunas Sat, Raj, and Tam, respectively called Vishnu, Brahmá and Shiva and five Tattwas, Prithví (earth), Jal (water), Agní (fire), Váyú (air) and Ákash (ether) appeared from here, in their subtle form. The Chaitanya Purush and Maya, with these eight, created the three regions, i. e., of Devatás (gods and angels), Asurs (demons) and the Jivas of four lower classes (Jeraj, Andaj, Sedaj and Udbhij)² which

1. Creation. 2. See bottom of page 64.

include human beings, quadrupeds, birds, worms and insects, various kinds of trees, vegetables and minerals. The sun, the moon, the earth and the sky were also brought into being.

9. Now it should be understood that below Sahas-dal-kanwal the main functionaries are the three currents, viz., (i) The spirit current, which is of the essence of Sat Purush Radhasoami, and in the various bodies here, it is called Jiva Chaitanya or Surat. It is the doer or sole actor here. (ii) The second current is of Niranjana, i. e., Kál Purush. It functions as mind in all the bodies, deriving its strength from Surat. (iii) The third current is the Máya. It forms covers on the mind and the spirit. In the lower regions, the covers of Máya and its materials (the three Gunas and five Tattwas), became coarser and coarser. For this reason the creation in these regions is also very coarse and of a very low order.

10. From the above it will be seen that Brahm and Máya, i. e., the Universal Mind and its agents, the God, Parmeshwar and Nature originated from below Sat Lok. Their replica in lower regions or in Pind Desh are known as Individual Mind and Desire. Both are vivified and made to function by the energy of Surat, which is of the essence of Sat Purush.

11. The first cover in which the spirits below Sat Lok were encased, became Niranjana. Its tendency is outward and it always remains as a cover over the spirit. In Trikuti it is called Brahmándí (Universal) Mind. Similarly below Sahas-dal-kanwal the individual mind came into

being. Its tendency is also outwards as usual. It forms a cover over the Surat Chaitanya in Pind. The second cover which encased the spirits below Sunn became Chaitanya (spiritualised) Maya. The material for the bodies of the spirits of Brahm Shrishti was supplied by it. Similarly below Sahas-dal-kanwal the material for bodies of the Jivas was created out of the Máya of that region. As creation came into being at lower and lower regions, the first and second covers (viz., mind and body) became coarser and coarser and there appeared grades, i. e., the material for mind and Máya became coarser and coarser.

Discourse 29

RADHASOAMI FAITH AND ITS PRACTICES. THE BENEFITS OF SURAT SHABD YOGA.

1. Radhasoami Faith explains the secrets of the True Supreme Creator and His abode, points out the way by which the spirit entity can reach the Feet of its True Lord and Real Parent, whence it came here in the beginning, and it teaches the mode of traversing that path.

2. The spirit entity has been separated from its own home. Being entangled in Trilokí in the snares of Maya and Kal, it got imprisoned in Pind and engrossed in mind, senses and their enjoyments. It is being subjected to all kinds of troubles and sufferings in this region. With a view to relieving it for ever from pain and pleasure, the Radhasoami Faith, by explaining the omnipotence of the True Lord Radhasoami and the importance of His mercy and grace, strengthens attachments to and protection

under His Holy Feet. This facilitates the performance of internal practices. Mercy and grace accompany it and the obstacles of Kal and Maya are easily removed. This Faith teaches the performance of practices in a natural manner. It points out that the way for the return journey is the same as the one by which the spirit entity had descended in the beginning of the Creation. At the time of death of every individual, the withdrawal of the spirit-current starts from the toes of the feet, and upto the point of the turning of the eye-balls, is clearly observable. Simultaneously with this withdrawal, the vitality of the body and sense organs is also observed to be diminishing and receding. By performing Surat Shabd Yoga the mind and spirit gradually recede upwards from various parts of the body, independently of any outside aid. If the practices are performed correctly and with zeal, the practitioner will one day reach the stage of death and conquer it. If one is unable to do this much, one will at least traverse or clear so much of the path of death, in one's own life time, as to avoid mostly the pleasures and pains of this world and the pangs of death.

3. This path and the mode of traversing it have not been devised by any body. This secret and the mode of practice were given out by the Supreme Being Himself, when He manifested Himself as Sant Sat Guru for the redemption of Jivas.

4. Whoever joins this Faith, gets initiated into it and practices Surat Shabd Yoga, has his connection established with the Feet of Sat Purush Radhasoami

Dayal. The current of Shabd starts from the original abode, and traversing through all the intermediate stages comes and flows continually to the seat of the spirit in the body, from where it performs all functions of the body and the world. He who has received the secrets of that current, and of the various sounds emanating from it and has been taught the method of raising the mind and the spirit along that current of sound, finds the way of establishing connection with and reaching the Feet of the True Lord, through that sound. In this way, he can acquire, at will, the bliss of His Holy Feet. He can gradually reach the original abode with that current by performing these practices.

5. From the above, it will be abundantly clear that the object of the Radhasoami Faith is to emancipate the spirit from the region of pain and pleasure, birth and death and to take it to its original abode, the source of supreme bliss and highest pleasure, i. e., to take out the spirit from Pind and Brahmand, which are the domains of Kal and Maya to the Dayal Desh of Sants, or purely spiritual region, so that it may be saved from the sufferings of Kal, and attain eternal happiness and bliss of Dayal Desh and become immortal.

6. On the contrary, the other religions, which are prevalent in the world keep the Jivas confined to higher, lower or intermediate stages in this region of Kal, moving about in the whirlpool of pleasure and pain, and tied to the shackles of birth and death. They do not even know fully the mystery of creation and the secret of the True Creator or His

abode. For this reason they do not speak of what is beyond the sphere of Kal and Maya, nor do they teach the mode of practice which may lead beyond. This will be fully understood from the illustration given below.

I L L U S T R A T I O N

7. Originally water was in the form of gas. It then assumed the form of vapour and cloud and came down as rain. When frozen and turned into ice, it becomes solid and a motionless mass. When ice is heated, it becomes water, vapour, cloud, air and gas and ascends upwards. It disappears in the highest region and stays where it had its existence in the beginning.

8. The religion of the Sant Sat Guru, i. e., the Radhasoami Faith teaches how ice, i. e., the Jiva can be converted into gas, i. e., the real form and go back to its original home. The object is that it may be freed from all changes, heat, dryness, purity, impurity, birth and death and assume its original form. Relieved of all these conditions, it may be fitted to assume its real form which is always in one state and be freed from pains and sufferings.

9. Other religions let the Jiva remain as he is. They entangle him in the various forms, symbols and books which do not deal with the real form of the Jiva, his real abode, and how to reach there. They only teach how to keep clean and to secure comfort for a while here. By adopting such a course, howsoever a man may try, true and perfect cleanliness and freedom from pain and suffering or

happiness or comfort cannot be attained. No body can accurately perform the practices so prescribed. Hence all Jivas mostly appear helpless and hollow. Neither do they know the secret of their real form and true abode nor do they know how to acquire them.

10. The Supreme Lord Radhasoami Dayal has, out of His own mercy, explained lucidly and in clear terms the mode of practices and has put these in writing. Now it is up to the Jivas to understand and follow them or not.

11. The use of force, coercion, inducement or fear is not permitted in Radhasoami Faith. Of course, through discourses and writings the secrets are given out and explained. Those, who are fortunate, accept these teachings and reap the fruits thereof while still alive, i.e., they are, to a great extent, saved from pains and pleasures while in the world, and at the time of death they secure an easy exit from this world.

12. Those who do not adopt the teachings of Sants are greatly affected by pains and pleasures of the body and of the world and in the end they depart blind-folded and unconscious. They undergo sufferings of various kinds internally during their sojourn.

13. In this matter also, it is all by Mauj. Those, whose lot is to be redeemed early, listen to and conform to these teachings and those, whose emancipation is still far off, ignore or reject them.

Discourse 30

THE SOUL OR THE SPIRIT SHOULD ALSO BE
GIVEN NOURISHMENT AND PLEASURE
JUST AS IS DONE IN THE CASE OF
THE BODY AND THE MIND

1. All persons like and use good food and drink, which strengthen the body, the mind and the sense organs. In the absence of food, the entire body and its parts grow weaker and emaciated and then they cease to function properly.

2. The assimilated part of what a man eats and drinks, turns into blood, which circulates throughout the body, nourishes it and imparts strength. In the same way, fresh air, food, gardens and flowers and music and musical instruments give strength and recreation (pleasure) to heart and the sense organs.

3. Besides food, drink, seeing, hearing and smelling objects, every one derives nourishment, strength and health (rest), to a certain extent, from subtle Tattwas, three Gunas, light, electricity, etc. But all these things afford very little or no sustenance and strength to the spirit. It receives ordinary assistance and strength from the Chidákásh of its own region, as far as possible, in the same way, as the body of a man receives strength and assistance from the surrounding ether.

4. The spirit can get the highest form of nourishment, pleasure, strength and freshness, if it is raised upwards by the practices of Surat Shabd Yoga and brought into contact or merged with the current of nectar, which comes from above.

5. When the spirit is raised upwards, and

experiences internally this kind of strength and pleasure, it congratulates itself on its good fortune, and sings praises of the Guru, by whose grace it could perform the Surat Shabd Yoga and attain that happiness and bliss, and expresses its extreme gratitude to Him.

6. In the course of such a practice, the spirit clearly realises that the bliss, which it experiences by coming in contact with the sound current (which is the current of ambrosia and light), is not at all available in this world. As there is progress in Abhyás, i.e., as the spirit ascends upwards the bliss correspondingly increases every day. This condition of the practitioner goes on improving, so much so, that ultimately he ceases to take any pleasure in worldly enjoyments, power and pelf. Sincere love and faith in the Feet of the Supreme Being Radhasoami Dayal go on increasing greatly. By the grace of the Supreme Being and the experiences of internal bliss, the pain and pleasure of the body and the world affect him little. If one attains a still higher stage, one would be wholly unaffected by them.

7. Besides the above advantages, the practitioner of Surat Shabd Yoga feels little pain during illness and at the time of death, because the path, which the soul has to traverse at the time of death, becomes familiar to him during his life time. He knows all about it. Hence at the time of death he travels on this path with ease and comfort. Seeing the omnipotence and grace of his Creator, he becomes very pleased and feels extremely grateful for his good fortune.

8. It appears proper for every one, whether a man or a woman, that as they work day and night for providing nourishment and enjoyment to their body, mind and senses, they must also work a little for securing sustenance and nourishment to their spirit. Otherwise they will have to face great hardship and suffering. They will suffer much at the time of death. No repentance then would be of any avail.

9. When people devote twenty to twenty-two hours a day to their worldly affairs, they must necessarily spend two, three or four hours a day for the good of their soul, which gives life to the body, the mind and the senses. If they will do so with sincerity, they would themselves feel its beneficial effects after practising Abhyas for a short time, and would then realise within themselves the presence of the Supreme Being and of His grace. Then they will begin to entertain sincere faith and love for His Feet. Gradually, they will be convinced internally of their true emancipation.

10. It appears necessary for all to act up to it. He who practises Surat Shabd Yoga even a little during his life time, will surely be saved from the cycle of Chaurási and will be taken to higher regions. But he, who being engrossed in worldly pleasures and enjoyments, will not believe in Abhyas nor practise it, shall, according to his own actions, go to higher or lower forms of life, and will suffer much at the hands of the messengers of death, and shall always be subject to the troubles of birth and death.

Discourse 31

ACQUIRING CONTROL OVER MIND AND
SENSE ORGANS BY THE PRACTICES
OF SURAT SHABD YOGA

1. All Mahátmás and leaders of all religions have said that the knowledge of the true spiritual principles and of the final stage cannot be had until the mind and senses are controlled.

2. Every one of them has described various methods for controlling the mind and annihilating worldly desires. None of these methods is, however, such that a house-holder or any ascetic could perform it equally well, and without any risk or danger, and could see its beneficial effects with his own eyes while alive.

3. Pránáyám is generally considered to be superior to all other methods and it is said, that mind and sense organs can be brought under control by it. This is true, but no body can perform this Abhyás (Pránáyám) correctly. No body dares to attempt or do it on account of the dangers and the risk of being involved in some kind of disease. Particularly, in this age, no house-holder or any ascetic can perform the practices of Pránáyám.

4. Looking to this state of the world, the Supreme Being Sat Purush Radhasoami Dayal incarnated Himself as Sant Sat Guru and revealed the easy mode of the practices of Surat Shabd. By practising it and accepting the protection of the Supreme Being Radhasoami Dayal all men, be they house-holders or ascetics, male or

female, can reach Sat Lok or Dayal Desh, and being relieved of the shackles of birth and death and pleasure and pain of the body and the world, can secure eternal bliss.

5. The practice of Surat Shabd Yóga consists in fixing the attention of the spirit entity inwards, where sounds are all the time resounding internally, and in hearing the proper sound of each stage as explained by the Sant Sat Guru, and then raising the mind and spirit along the current of the sound of each stage as taught by the Sant Sat Guru. Thus traversing the various intermediate regions on the way, the spirit reaches and stays in the highest region which is the abode of the Supreme Being Radhasoami Dayal.

6. According as this practice is performed correctly by the grace of Radhasoami Dayal, the mind and spirit shall be attracted upwards successively in Pind, and beyond it to Brahmánd and still further towards Dayal Desh, the region of Sat Purush Radhasoami. Day by day, the attention will be withdrawn from the body, the sense organs, the mind and this world.

7. He who attains even one stage, will, according to the ascent of his spirit, be able to bring under control his mind and sense organs to a certain extent. He will be able to secure the Darshan of the Lord of the stage concerned, i. e., he will, in the first stage, get the Darshan of Átmá and Parmátmá, in the second stage or Brahmánd that of *Brahm* and *Pár-Brahm*, who is the Lord of Trilokí (three worlds) and in the third stage that of

Sat Purush Radhasoami Dayal, who is the Supreme Lord and omnipotent.

8. Param Tattwa is called Sat Shabd, which in the very beginning of the creation emanated from the Feet of Sat Purush Radhasoami Dayal. The entire creation is the outcome of this Param Tattwa, and Tattwa is called *Anhad Shabd*, which emanated from Brahm and is the mainstay of the creation of the three regions.

9. In this way, the practitioner of Surat Shabd Yoga can, by acquiring Tattwa and Param Tattwa, liberate his soul truly and completely.

10. It is necessary to state here that the practitioner of Surat Shabd Yoga can, by means of his devotional practices, connect his soul with Shabd current and make it ascend upwards, at will, and then his mind, body and sense organs are fully or partially brought under his control. He will thus be enabled to restore as much energy to his body and sense organs as he thinks proper to extract work from them or to keep them wholly inert or inactive.

11. For this it will also be necessary that a devotee should perform external and internal Satsang sincerely and get his mind and sense organs properly disciplined in the company of Sat Guru or Sádhi for some time, so that there may remain no desires for the joys and pleasures of this world or of the next. Then his task will be completed. This will gradually be done appropriately by attending Satsang and performing devotional practices. This is not

a matter of any haste or hurry, because if the mind and sense organs are not disciplined and purified, they would not be able to ascend and would continue to cause distractions in Abhyas by giving rise to all sorts of idle thoughts.

Discourse 32

STRONG LEANING OF THE MIND TOWARDS THE WORLD, AND HOW TO CHECK ITS CURRENTS.

1. The natural inclination of the mind is towards the world and its pleasures through the sense organs. All the material objects of various kinds, which are available and are being made available every day attract the sense organs and the current of the mind towards them. For this reason, the mind and the sense organs always remain unstable and distracted.

2. From his very birth, a man sees material objects and his relatives and dear ones. He becomes more and more habituated every day to hear and think about the affairs of the world, and enjoys these pleasures through the sense organs. Therefore, as a man grows older and acquires greater knowledge of these things, his desire for them continues to increase. He learns how to fulfil these desires, and acts accordingly. He gets engrossed only in worldly thoughts, and new thoughts also do arise in him.

3. In this way, all men are entangled in the affairs of the world. They continue to work assiduously for worldly objects. When they succeed in their efforts, they feel elated at their success and

begin to consider themselves fortunate and important. They are ready to work harder still in future due to the insatiability of their desires.

4. In short, they devote all their time to the affairs of the world alone and waste their lives in the desires for the pleasures of senses and in the efforts to acquire them. In their fondness for their families and kinsmen, they always work harder and harder to please them.

5. In this way, all persons naturally become worldly minded. They always think of the affairs of the world and how to acquire wealth, name and fame. They would speak ill or well of others, without knowing the facts. They do not mind their own faults and failings.

6. If any one of these persons happens to join the Satsang of Sants and after hearing the discourses of the Faith and learning the modes of practices, applies himself to it, he finds it difficult to perform Sumiran, Dhyan and Bhajan in the beginning, due to his old habits and worldly activities. The thoughts of the world and its allurements trouble him more often during his devotional practices, and do not permit him to secure the bliss of Bhajan and Dhyan, as he ought to.

7. Besides this, those who have acquired some learning and are full of the ideas of the ancient intellectuals, are troubled with various types of distractions during Satsang and devotional practices, which do not let them have full faith in the words of Sants.

8. To remove all these obstacles, Radhasoami Dayal has, in His grace, ordained that, as far as possible, some time must be devoted to Bhajan, Dhyān, Sumiran, Satsang and study of the writings of Saints. As far as possible, the mind should be detached from unnecessary thoughts of the world and concentrated within. Gradually the mind and attention will become steady and purified, and will feel some bliss within. By continuing this practice, there will be daily improvement and the internal bliss will increase day by day. Then the desires for worldly pleasures will be gradually reduced.

9. The mind can perform only one thing at a time. Only one current of energy emanates from the mind and acts at one time, irrespective of the fact whether this act is spiritual or material.

10. The current of worldly actions flows downwards towards the sense organs and the direction of the current of spiritual acts, produced by practising according to *Sant Mat*, is inwards and upwards.

11. The current in the case of worldly Parmārth (i.e., the religious activities prevalent in the world) flows outwards, through the sense organs, or, if it flows inwards, it proceeds downwards to the heart centre or the navel.

12. According to *Sant Mat*, the current which is outward is worldly. The current which proceeds towards the heart or the navel, if it is not connected with a higher region in the head, is also outward. Besides some purification of the mind and sense organs this current cannot effect the ascension of the spirit and the mind.

13. Sants say that unless the mind and the spirit, which are located in Pind, gradually leave their seats there and reach some stage in Brahmánd, real and lasting purification and true internal bliss will not be attained. The filth of worldly desires and cravings, which form a cover over the mind and the spirit, shall never be removed. It is, therefore, appropriate for all the Jivas that after learning the secrets according to the *Sant Mat* and the Surat Shabd Yoga, they should gradually commence the practices of raising the mind and spirit towards Brahmánd. By so doing, the leanings of the mind towards the world will decrease day by day. By realising internally the bliss of Shabd, the mind will rise towards Brahmánd. It will then acquire true Vairágya¹ from the world and true Anurág² in the Feet of the True Lord.

14. Therefore one, who is sincerely keen to divert ones mind and spirit from the world and to apply them in the Feet of the True Lord, must always keep a watch over one's mind and its desires, and watch what kind of thoughts arise in the mind. All unnecessary desires of the world must be controlled and spiritual cravings must be encouraged and strengthened.

15. The worldly impulses can be checked in this way. When any worldly desires are noticed to arise in the mind, the attention should be diverted inwards and upwards and fixed at the first stage, with the help of the Nám, Form or Shabd as has

1. See Glossary of the English Translation of Sar Bachan Prose. 2. Love.

been explained in the *Sant Mat*. The current, which was to go down towards the sense organ will immediately turn upwards, and the worldly desires will be controlled or suppressed, and some internal bliss will also be felt.

16. The bliss of repeating the Name and of contemplating the Form at the centre above the eyes, and that of hearing the Shabd at Sahas-dalkanwal or Trikuti, is so great that it will, to some extent, divert the current of the mind from other directions and attract it towards the Shabd. If the internal bliss is experienced to a greater extent, the current of the mind will also be attracted to, and fixed at that very centre. It will afford great bliss for some time. If the attention is weak, the bliss or pleasure will also be very little. Even then the current will not descend far too below towards the sense organs, and, in any case, it will not be active there.

17. When it so happens that the practitioner fails in his efforts to control the current of the mind, i. e., it does not ascend upwards with the help of the Name, Form and Shabd, and flows outwards, even then, as a result of this struggle the force of the downward current will be weakened. If it is not completely diverted, its outward flow towards the sense organs will be somewhat lessened or weakened.

18. If, at any time, a devotee feels helpless and current flows towards the sense organs with force, and attention cannot be diverted towards Nám,

Form or Shabd, he should, after the action is over, feel repentant and ashamed and should pray to Radhasoami Dayal for forgiveness and be careful for the future. This will also result in the weakening of the evil effect of the current referred to, and its reaction will be very light. If he continues to be careful in future even forgiveness will be extended to him.

19. In this way, a devotee will gradually achieve his object. He will again and again be forgiven, provided he continues to make sincere efforts to turn the direction of the current inwards and feels repentant and ashamed of his shortcomings and continues to pray. He will gradually secure purification, i. e., his mind and attention will be more stable. By the grace of Sant Sat Guru Radhasoami Dayal, his spirit will, one day, get out of the domain of Maya, and reach Dayal Desh, his real abode.

Translation of a hymn from Prem Bānī Part 2

The spirit (Surat) discards egotism, by getting bliss in Satsang today.

It became mad, so to say, in the company of the mind, and got engrossed in the pleasures of the senses.

By increasing worldly desires, it suffers pain, and then feels repentant.

It foolishly engages itself in Karam and Bharam, and worships gods and goddesses.

By engaging itself in pilgrimages, fasts and worldly dealings, it increases the load of Karams.

It does not peruse with attention the writings of Sants, and remains tied to worldly attachments.

By good fortune it came into the presence of the Guru, who gave out the secrets of the real abode.

The Guru explained in various ways that worldly affairs are mere delusions.

Fully understanding things it joined Satsang and discarded egotism and desire for name and fame.

Now it sincerely loves the Guru and performs Surat Shabd Yoga.

By enjoying bliss internally, it became greatly devoted to the Feet of the Guru.

Heartily accepting the protection of the Feet of Radhasoami it has secured its object.

Discourse 33

REAL AND PERFECT GURU CANNOT BE
RECOGNISED IN A SHORT TIME. THEREFORE
IN THE BEGINNING, HE SHOULD BE TREATED
AS A SADH. SATSANG AND DEVOTIONAL
PRACTICES SHOULD BE PERFORMED
REGULARLY, THEN ALONE WILL IT BE
POSSIBLE AFTER SOME TIME TO RECOGNISE
HIM A LITTLE.

1. In the religion of Sants and their writings, great importance has been laid on the exalted position of the Sat Guru. He alone can be called a Sant Sat Guru, who has access to Sat Lok and *Radhasoami Pad* and has become one with Sat Purush Radhasoami. It is not possible to praise Him adequately.

2. Such a Sat Guru is rare to find. If one finds Him, one is not able to recognise Him. It is beyond the capacity of worldly people to recognise a true and perfect adept.

3. In this world the number of gurus, who are all after money and fame, is so large that it is extremely difficult to find from amongst them, one who is a true and perfect Guru.

4. Whosoever, after studying the books and learning the attributes of an adept, wishes to know for certain, with the help of his learning and wisdom, whether a particular individual is a true adept, can never do so. Hypocrites and false gurus, by assuming appearances for a short while, may deceive others. But those, who are true and perfect, do not do so. They lead a simple life like ordinary persons.

5. They do not show miracles by word or otherwise, nor do they desire any money or respect from the worldly people. Hence it is difficult to know or recognise them.

6. It is only false Parmārthís or Swārthís (self seekers) who desire to see miracles and supernatural powers to strengthen their belief. It is not permissible to show miracles to such persons, because if they are shown miraculous powers, they would not ask for anything but worldly objects, e. g., wealth, health and children. They have no desire for Parmarth. Even if they do make a show of it, at the instance of some one else, they would like to have some internal vision of the Lord or experience

of super-human powers instantly or in a day or two, before having faith in Parmarth. Otherwise they would say that true Parmarth is but a hoax and Satsang is a place of deception. They would consider the true Parmárhís, who have faith and love as ignorant fools and flatterers or self-seekers and persons of low intellect. They would detest them and their company.

7. Therefore it is not the Mauj that such persons should join true Satsang. They simply cause disturbance in Satsang and by associating with them, true Parmárhís only stand to lose.

8. Sant Sat Guru or Sádth Guru would surely help those who are sincere devotees. Those who obey them and continue to attend Satsang regularly and perform devotional practices, will gradually secure inner realization and some understanding about the true Guru. But this recognition will not be perfect or lasting until complete internal purification is secured and some love of the True Lord is generated in the heart.

9. Internal purification means that the desire for the worldly pleasures and hankering after them, become extinct.

10. Necessary and legitimate desires for oneself and the maintenance of one's family on a modest scale are not very harmful in devotional practices. But to have all sorts of desires, to multiply them and to work hard and remain busy in fulfilling them make the mind impure. In the case of such a person it is difficult to have true faith and love in the Feet ,

of the True Lord and True Preceptor and to realize Their Mercy and Grace.

11. If a person sincerely desires to find the True Lord, and by his good fortune and by the mercy and grace of the True Lord, he joins the true Satsang of a Sant, even then it will take some time before this desire becomes firm and stable. The desires of the world which have pursued him life after life, will gradually decrease and will ultimately be eradicated. The more he pays attention and tries to understand the discourses in Satsang and performs his devotional practices and secures internal bliss, the more his love for and attachment to the world will decrease. The love and faith in the Feet of the True Lord and Guru will correspondingly increase. But this cannot be achieved all at once. Gradually the condition of his mind will change, he will acquire correct understanding and his behaviour will also improve accordingly.

12. Therefore every Parmārthī must first understand the secrets of the abode of the True Lord Radhasoami Dayal and the principles of the Faith, i. e., its height and depth and the importance of the Surat Shabd Yoga. He should then commence its practices and attend Satsang. Taking the True Lord and Omniscient Radhasoami Dayal for his *Isht*, i. e., his goal and object of worship, and having full faith in His Feet, he should, as far as possible, increase and engender love and faith and perform Surat Shabd Yoga, as directed by Him. Gradually realization will dawn on him. By means

of internal practices he will automatically come to know all spiritual matters and their advantages.

13. It will be enough in the beginning if a true devotee, having faith in the Supreme Father Radhasoami Dayal and Surat Shabd Yoga, commences his practices, attends the external Satsang of a Guru, who knows and who has himself practised Surat Shabd Yoga, or of one of His Satsangís. In case neither of them be available, he should read intelligently the writings of Sant Sat Guru and practise Surat Shabd Yoga daily. After some time he will come to know the truth about his Preceptor and the Surat Shabd Yoga. He will also get inner experiences of the grace of Radhasoami Dayal, which will enable him to recognise the True Guru. By such a constant practice, love will be created in him and his faith will also increase. He will also realize the importance of the Guru and the significance of Shabd. He will feel the grace of Radhasoami Dayal within himself and the presence of His protecting hand, both internally and externally.

14. As a devotee goes on acquiring the above state he should increase his love in the Feet of the Guru and derive benefit from His Darshan, service and Satsang. Until he secures inner proof and experiences and increasing bliss in devotional practices and realizes the grace and protection, he should go on performing his practices with yearning and love, under the grace and mercy of the Supreme Being, Radhasoami Dayal, who is all the time present with every Abhyásí. He should

consider the Guru (i. e., his Preceptor) as his superior and benefactor, and, whenever possible, he should attend His Satsang and get his doubts and delusions removed with His help, and should increase love and faith in the Feet of Radhasoami Dayal.

15. The worldly people and the worldly gurus are afraid of criticism, lest their followers should leave them and their number may decrease in future. But a true and perfect Guru deliberately gives some superficial cause for criticism so that the worldly people may avoid Him and His Satsang, and only the real Parmārthís, who consider this to be a sort of proof of real Parmārth, may flock to Him and His Satsang all the more.

16. A true adept does not like to have a large following or name and fame. Although there may be only a few, yet they must be real devotees and Parmārthís. On account of criticism, the common folk, of their own accord, keep away from His Satsang. Being afraid of the criticism of the worldly people, they avoid Him.

17. A sincere devotee must intelligently follow the discourses and weigh them well in his mind and then believe them to be correct. According as he receives inner proofs and experiences and enjoys the bliss of devotional practices, he should increase his love. Love and faith, based on hearsay and persuasion by others are not fully dependable. In adverse circumstances and on account of the criticism and attacks of defamers, this kind of faith and love will be shaken up.

18. The mind is so constituted that it is very easily led away and deflected from its proper course. It raises all kinds of doubts about the Guru, when faced with adversity, or worldly loss or loose talk of the enemies of Parmarth. Therefore it is proper, that until a devotee acquires a firm faith in his Guru (i. e., Preceptor), he should consider and respect Him as a superior Abhyasi or practitioner, and not as a Sant Sat Guru. Till then such an attitude of mind should be directed and strengthened towards Radhasoami Dayal Himself as all these appellations of Guru and Sant Sat Guru pertain to Him. He alone should be considered as the Creator and Master of all. A devotee should always pray to Him for His mercy and grace. He, in His pleasure, would effect all kinds of improvement in the condition of such a devotee. He would engender in his mind as much love in His Holy Feet and in the Guru and the Sadh as is necessary. He would gradually open his inner eye and grant him internal realization and understanding by actual experience. Then he will automatically come to know the actual position or status of Radhasoami Dayal and the Guru, and will be able to entertain sincerely feelings of due respect and regard towards Radhasoami Dayal and the Guru.

Discourse 34

**SUPREME FATHER'S MERCY ON JIVAS;
THEIR INDIFFERENCE AND CARE-
LESSNESS TOWARDS HIM. NECESSITY
OF GETTING REDEMPTION BY
REALISING HIS GRACE AND
ACTING UP TO THE WORDS
OF THE SANT SAT GURU.**

1. The True Lord has, in His bounty, endowed every man in this world with various kinds of instruments, such as the ten Indriyas and the four Antah-karans, so that he may earn his living and derive pleasures of the senses.

2. The Indriyas are of two kinds; those of perception such as eyes, ears, nose, tongue and skin, i. e., the sense of touch in the skin; and those of action such as hands, feet, tongue, urinary organ and anus. The four Antah-karans (internal organs) are the mind, attention, intelligence and ego.

3. With the help of these fourteen instruments, a man performs various functions. He invents new things and writes books of knowledge and learning. He does manual labour, produces works of art, learns reading and writing and carries on the work of administration in the world. In this way he earns money to procure articles of food, drink, clothing and other amenities and comforts of life.

4. It is now for consideration how grateful a man should be, and how devotedly he should serve, that Master, who has bestowed on him all these instruments and intelligence and power to use them.

5. That True Creator is all merciful and benevolent. He is equally kind to all, irrespective of whether they realise it or not and whether they feel grateful to Him or not. He takes care of them all and extends protection when necessary.

6. Besides these instruments in the body, the True Creator has also created many other things outside it for the good of men and animals such as

the sun, the moon, water, air, light, electricity, etc.

7. In exchange for all these bounties and gifts, the True Giver and the Merciful Lord, who is the True Father and Mother of all, does not expect any service or any expression of gratitude, nor does He even care for these things.

8. As regards those creatures, who are endowed with the faculty of intelligence, discrimination and understanding, by which they can decide what is good for them and what is not, and can know that there is a creator of all, it is obligatory on them to find out where the real abode of the spirit entity is, what is the state of happiness there, and what is the difference between it and the pleasures of this world, to which the spirit is attached through the body, mind and senses. They must also find out what is the form and the abode of the Supreme Creator, what is the good of finding Him and what harm is there, if the spirit remains away from Him, and how and by what means can the distance between the spirit and the Lord be traversed, in order that the spirit may attain its original abode?

9. Although the True Creator does not stand in need of gratitude or service from Jivas, yet, in their own interest, they ought always and at all moments to be grateful to Him for His mercy and bounty. If they do so, love of the Lord will arise in their hearts and will increase. On account of this inner peace, a sort of happiness will be created, which will be giving strength to their spirits.

10. If a man does good to another person in

this world or renders any help to him in adversity or gives some monetary help in time of need, then that man feels highly grateful to him, heartily blesses him and is ready to serve him, his children and his dear ones to the best of his ability. When an opportunity arises, he, by performing some service in exchange for that obligation, feels very happy.

11. As all the spirits or Jivas are particles of the True Lord, and as it is their attribute to render mutual help in time of need and adversity, and in return to feel obliged, to love and to like the benefactor and to serve him, so according to that natural attribute it is necessary for every person that in exchange for His grace and bounty, he should engender love and faith in the Feet of the True Lord and entertain a keen desire to serve Him. He should give ample expression to this feeling in practice. But generally this does not appear to be so. It is rarely that we find a man grateful to Him.

12. The reason for this state of affairs is that, in the first place, the Creator is not visible nor available and if He does appear anywhere, no body can recognize Him. People are not aware of what He has ordained in this regard.

13. The Lord has said that He lives in the heart of His true lovers and devotees. One can find Him only there, and nowhere else. So he who wishes to find Him and serve Him and love Him, should do so to His devotees. He would consider this as service and devotion to Himself and grant recompense for the same.

14. In this world also it is generally observed that if a man loves and feeds or clothes another man's child, his parents feel pleased and compensate him. In the same way, the Lord is pleased with him, who helps the poor and needy (who are His children). Other persons also feel pleased and, as far as possible, help him. For a good deed, if it is wholly selfless, the Lord bestows on him love and devotion. Otherwise He bestows on him happiness in this world or the next. This is the result of doing good to the people in general. The reward for the services done to His devotees, who are the beloved children of the Lord, nay His representatives in human form, cannot be estimated in word or writing. Deliverance from pain and suffering would be a poor recompense for such a service. The reward for such a selfless service is the Darshan of the Lord and residence in His abode.

15. The Lord has said that His devotees are His very life and soul. It is through them that a man can find Him. Service to them is service to Him. Such true devotees, as are one with the True Lord, Sat Purush Radhasoami Dayal, are called Sants. And those who are one with Brahm or Par-Brahm are called Sádhs. Those who are practising Abhyás to meet Him but have not yet reached *Brahm Pad* are called Satsangís.

16. Sants are, as it were, the form of the True Lord, Sat Purush Radhasoami Dayal; Sadhs are the forms of Brahm and Pár-Brahm and true Satsangís, who are practising Abhyás with sincerity and devotion, are His beloved children. He who

would serve and love them, in the name of the Lord, would receive His grace, mercy, devotion and love, which will enable him to attain the status of Sadhs and Sants one day. He will, securing access into the abode of the Lord, become immortal, free from birth and death, and will attain supreme bliss and highest pleasure, which will not be subject to any change.

17. Some people think that the Lord is all spirit and formless. He is not concerned with any one's gain and loss or pleasure and pain. He is not aware of the prayers and supplications of any body, nor does He do anything, i. e., He is non-active (Akartá) and Nirlep (unattached). Hence no service or Sewá can be rendered to Him.

18. This idea of the learned and the intellectuals is erroneous. The True Lord is formless and non-active, and yet He has form and is the Creator. Had He not assumed form in the beginning, no form of any sort would have been possible in the Creation.

19. Man is the highest being in this world. He has been invested with all powers and authority. An impress of his form is observed in a greater or lesser degree in all animals, such as, quadrupeds, birds, insects, worms, etc. When a man's form is present in all the lower creation, it is pertinent to enquire from where it originated. In other words it follows that this very form must also be present in the higher regions in a superior state. Also there must be some stage in the creation, where the Supreme Being assumes some form, in the first

instance, which has been reflected in a lesser and lesser degree in the lower forms of creation.

20. The Sant Sat Guru, who is the incarnation of the Supreme Being, and knows the secrets of the entire creation, says that the form, colour and outline first appeared in Sat Lok. As the creation of the lower regions proceeded downwards stage by stage, that form also descended accordingly.

21. Now it should be considered that the first manifestation of the form assumed by the Supreme Father is the creator of all the lower regions. It is all love and mercy. The Formless Being, whence the first creative current emanated, is the source and reservoir of love, mercy and all forms. It is this form which will enable one to know the Formless which is its reservoir. Without the help of this Form no body can reach the Formless Reservoir.

22. Therefore he, who wishes to reach the Formless, must first reach the original Form by practising devotional methods, as taught by Him, when He manifested Himself as Sant Sat Guru. The Formless will then be attained. He who would not do so, shall not rise above the seat occupied by him here in Pind, howsoever he may go on singing His praises and making enquiries and discussing about it. The shackles of the body will not be broken, nor will liberation be secured from the cycle of birth and death, nor will he get access into Sat Lok and *Radhasoami Pad*, unless he practises the devotional methods as taught by Him as Sant Sat Guru.

23. For this reason the learned and intellectual persons knew nothing about the real Truth. They

simply talked glibly about learning and intellectual matters, and whatever conclusions they arrived at, about the Lord having a form or being formless, cannot be correct, nor did they acquire any correct knowledge about the secret of creation. Therefore the darkness, delusion and doubts of their mind and intellect could not be dispelled at all. Hence there is divergence in their respective views. One says one thing and the other just the reverse of it. They are all in delusion. They guess things intellectually and talk about them. They have not seen any thing with their spiritual eye. But what the Sants say is based on their personal knowledge. They all say the same thing, and it holds good for all times. No body can contradict or add to or subtract from what they have said.

24. Hence all should accept what Sants have said and perform devotion and Abhyás sincerely as taught by them. Following the path as shown by them, they should first get the Darshan of Sat Purush in Sat Lok and from there with the help of Sat Purush they should reach *Radhasoami Pad*, which is the source of all and the abode of the Supreme Being.

25. Some argue that the Supreme Father, being limitless and endless, cannot incarnate as a human being who has limits. This also is an indication of sheer ignorance and lack of knowledge. When the Supreme Being is admittedly all pervading, He must be in man as well. But no body can see Him. He who will perform the devotional practices sincerely according to the teachings of Sants, shall surely see

the form of the Lord, as it is behind the screen and under covers. When these covers are removed by means of devotional practices, His refulgence and glory will be visible. But no body knows this secret. So, with their trifling intellect, which is extreme ignorance, they all draw wrong conclusions.

26. The following illustration will clearly show that the infinite Supreme Being is omnipresent and has physical body as that of a human being. As air or ether is present in every house, it appears to be limited by the length and breadth of the house. But it has never been divided or separated. It is ever one with its outer sphere which has great expanse. It becomes purer and more rarified according to its height above the earth. This can be seen in the case of a house having several storeys. The air or ether in the topmost storey is purer and more rarified. The air or ether of every storey corresponds to that of the outer sphere at that height or level. If the air in the lowest storey were, by some means purified, it would rise up and merge in the higher and purer atmosphere. It would then be free from the limitations imposed by the house. It is limitless just like the air in the outer sphere. In the same way the Lord is present everywhere in all physical bodies, without being divided. The gradations in that Chaitanya (spirituality) are due to the admixture of Maya. This Maya also appeared only at a particular stage. Maya is not to be found at all in the purely spiritual region, which is the region, of the True Lord or Saints. These gradations are present in the case of every human being. They

all correspond with the outer spiritual regions. If the spirit entity, which is a current of the spiritual region, and which has taken location in Pind, meets the Sant Sat Guru, who knows the secrets and is a resident of the purely spiritual regions, and it performs the practices for reverting to that region along that current, by removing the covers or passing through them, then that spirit will one day reach the purely spiritual region, and will become one with the limitless and infinite Supreme Being. Physical limitations will in no way affect its endless and limitless form. Just as the air in the top storey of the house is all the time one with the corresponding outer air inspite of the limitations to which it is subject in the house, so also the adept, whose spirit can soar up inwardly to the highest region, becomes one with the limitless and infinite Supreme Being, though to worldly people, devoid of internal knowledge, he will continue to appear to be limited by his physical form. But those, who are initiated in the inner secrets, will be able to realize his limitless and infinite form to some extent, and will treat him as the Supreme Being and love him as such.

27. The Lord is present in every one, in the same way, as fragrance in flower and butter in milk. Without undergoing necessary processes butter will not come out of milk nor scent out of flower. No body knows these processes nor the inner secrets. If they are disclosed to him, then due to his attachment to the world and its objects, and the pleasures of the mind and senses, no body believes

in them. People side-track the real truth in joke or discussions. They do not want to improve their lot, rather they go on adding to their misfortunes. So they cannot be saved from the cycle of births and deaths. They will remain subject to pleasure and pain consequent on assuming physical body in the lower or higher regions.

28. The abode of the Supreme Being Radhasoami Dayal is in the highest region. He is the centre or source of all and is infinite and boundless. In the beginning the creative current issued forth from there. In its descent it stopped at the various intermediate stages, bringing forth creations there. He who, getting initiated into its secrets as revealed by Sants, would ascend along this current, will pass through all the intermediate stages and one day will reach the original abode and become immortal. He will attain to supreme bliss.

29. It is true that that Dhám (abode), that Arúp Chaitanya (Formless Spirit) and that Reservoir of Love do not stand in need of any one's services, but the person who will ponder over the mercy, the bounties, etc., of that Supreme Being, will surely desire to meet and serve Him. Love and devotion in the Holy Feet of that Lord will be generated in his heart. In order to enable him to show that love and devotion and to satisfy his desire to serve, the Formless Supreme Being assumed a physical form, by manifesting Himself in this world as Sant Sat Guru. He gratified the desire of His true lovers and devotees by adopting a physical body, showed

greater and greater mercy on them day to day, and gave out the secret of His own region or mansion and the path leading to it. He established their contact with the current that leads towards the Prime Spirit, made them practise the method of getting access to higher spiritual regions, took them to His own (original) abode with Himself and thus enabled them to attain the highest and ever lasting bliss.

30. Excepting this mode of practice as stated above, there is no other way or mode leading to the original abode. The Supreme Being is the reservoir of all love. Although the spirit entity is also essentially love yet its love has been diverted towards the world and the desires for the pleasures of the senses. This is called the snare of Moh (attachment) and Maya (delusion). Therefore until a Jiva proceeds along the original current, i. e., the current of love, the path cannot be traversed. This kind of love will be generated by loving and serving the Sant Sat Guru, Sadh Guru and his devotees. This love will be augmented by the practices of Surat Shabd Yoga, i. e., the Prem Yoga, which will one day take the Jiva to his original abode. As a spirit entity will proceed inwards, its attachment to the world and its objects will automatically decrease. Those, who are fortunate, will believe in these words and will derive full advantage, i. e., they will secure true emancipation by the grace of Sant Sat Guru Radhasoami Dayal. Those who are not so fortunate, will not believe in these words. They will remain entangled in the regions of Kal and

Maya. They will continue to suffer the pangs of births and deaths over and over again.

Discourse 35

TRUE DEVOTEES; DEGREES IN THEIR
LOVE AND FAITH IN THE FEET OF
SAT PURUSH RADHASOAMI
DAYAL AND THE TRUE
GUIDE; HOW SUCH LOVE
AND FAITH CAN BE
AUGMENTED
DAILY.

1. Truly religious man is he who has a keen desire to meet the True Lord and to secure full and complete redemption of his soul. He has the minimum and absolutely necessary desires for worldly objects and so he feels very little attachment to these things, wealth, children and family.

2. Such devotees always feel pangs of separation from the True Lord and are anxious as to how and when they would see Him and what they should do to meet such a Guide, i. e., the Sant Sat Guru or the Sadh Guru at the earliest, so that their work of traversing that path may commence soon.

3. Whoever speaks to such devotees about the pre-eminence of the True Lord, Radhasoami Dayal, and gives out the secrets of His abode and how to meet Him, they feel extremely pleased and highly grateful to him. They wish to remain in his company as long as possible. They readily take to the practices for attaining this objective.

4. Such devotees listen attentively to the secrets and descriptions pertaining to the path and to the eminence of the True Lord. They do not dispute unnecessarily, or raise doubts regarding the existence of the True Lord. On the other hand, having observed the creation and the work of Nature, they have come to believe that there is certainly a True Creator, who is omnipotent, omniscient and omnipresent.

5. Such devotees feel great pleasure, if they hear about the secret of the True Lord and how to find Him. They consider it to be their good fortune, if they get an opportunity to offer their body, mind and wealth to meet Him.

6. Such Jivas, when they start performing their devotional practices (according to the teachings of Saints), very soon get proof of their sincere efforts. On hearing the sound and performing Dhyan, their mind soon becomes somewhat quiescent and realises internal bliss and then their eagerness goes on increasing daily.

7. Such devotees get saturated with love and devotion in the company of the Sant Sat Guru and by His Darshan and discourses. They get internal bliss in Bhajan and Dhyan. Their love and faith in the Feet of the True Lord and Guru continue to increase daily. They perform internal and external services earnestly with body, mind and wealth. They perform all acts of devotion unreservedly without fear of the world or its criticism, eliminating all doubts and delusions from their minds. Imbued with such love and zeal, they devise new ways of rendering services and devotion. They care little

what the worldly people will think or say about them, because they know that they (the worldly) are wholly ignorant about real Parmarth and its ways. Such Jivas are called high-class Parmarthís.

8. The middle-class Parmarthís are also serious about their spiritual progress, but are at the same time careful about the worldly affairs and good will of the people of the world. Compared to high-class Parmarthís, they are much attached to wealth, children and worldly objects. What they are anxious about is that along with their gradual and easy progress in Parmarth, their worldly affairs and reputation may not suffer in any way. By watching the behaviour of high-class Parmarthís in Satsang, they try to emulate them to some extent, and as far as it is possible for them. Gradually they also begin to feel some pleasure in the internal practices of Bhajan and Dhyán. Sometimes, they also receive inward proofs of the Lord's grace and mercy. In this way, with the help of true devotees and the grace of the Sant Sat Guru, their love and faith increase gradually and become firm. This class of people cannot behave all at once as true devotees and lovers. But gradually by keeping the company of such devotees, they will also begin to behave like them.

9. The middle-class Parmarthís do not entertain quickly love and faith in the True Lord and true Parmarth, as they ought to do. The reason is that they are very much inclined towards the world and its Parmarthí and Swarthí dealings and affairs. They are somewhat slack in the search and inquiry about

Parmarth. They pay greater attention to the affairs of the world. But they also believe a little that it is necessary to gain Parmarth and they always continue their efforts in that direction.

10. The third category is that of low-class Parmarthís. They are very much after the world and its pleasures. They take part in Parmarth under some persuasion or at the instance or in imitation of others. They do not have the right type of understanding and appreciation of the importance of the True Lord and true Parmarth. They, however, begin to behave somewhat similarly, by observing the demeanour of sincere devotees, and by hearing their talks. They are, however, prepared to leave Parmarth as soon as they hear any thing against it. The fear of the worldly people dispels from their minds immediately all ideas about religion, its importance and necessity.

11. Such persons cannot have true love and faith in the Feet of the True Lord. They, however, remain partly attached to Parmarth, so long as their worldly affairs go on well and according to their wishes and no body brings any kind of pressure to bear on them by saying anything to the contrary. They, however, begin to lose faith in true Parmarth and in the Feet of the True Lord and the Guru, if they sustain some worldly loss or there is a set back in their health, or they fail to achieve their object as they desire, or if members of their family and community bring pressure on them. They also stop devotional practices or even if they do any thing, they do not experience any bliss, due to lack

of faith and love. Therefore, they get slack in their devotional practices and this causes great impediment in their love and faith.

12. In such circumstances, if they receive support from some highly placed person (who has joined Satsang) then, of course, they receive great help and their devotion and Abhyás continue a little. The Sant Sat Guru and the True Lord Radhasoami Dayal, out of mercy and grace, render some help to such people, and somehow or the other afford inner help from time to time, to sustain their devotion. When such people begin to feel some inner bliss their understanding improves, then by hearing the discourses in Satsang, they also begin to become firm in their devotion and slowly their status also improves.

13. The fourth category of persons is wholly worldly and is given to worldly enjoyments. The only strong desire they have is to get sensual pleasures, wealth, name and fame. They always scoff at Parmarth, consider the devotees to be ignorant and criticise their conduct. They have no faith or fear or love of the Lord. Of course, for their worldly gains and name they would worship any one, if occasion so demands, and may also offer their body, mind and wealth. But they are incapable of performing purely spiritual practices. They cannot have any love or faith in those, who preach Parmarth or practise it. Hence they are ever deprived of love and devotion for the True Supreme Being. The Parmarthí Jívas, to whatever category they belong, whether high, middle or low, must

always avoid the company and advice of these worldly people, as far as they can, because they do not perform any true devotion themselves and try to mislead those who do so.

14. In His mercy the Sant Sat Guru says that all Jivas should, in the interest of their own soul, look for true devotees or Sadh Guru or Sant Sat Guru. Wherever they find, that there is true Parmarth, i. e., devotion to the True Lord Sat Purush Radhasoami Dayal is being preached and the secrets of the true path and the practices of Surat Shabd Yoga are being taught, they must join that organization. They must attend Satsang for some time. They should listen carefully and try to understand the superiority of the True Lord, true devotion and true path and spiritual practices. They should carefully examine and observe the transitory character of the affairs of the world and realize that nothing is stable here and that this world is not a fit place for the spirit to stay. Its original home is beyond the limits of Maya, and that Nirmal Chaitanya Desh (purely spiritual regions) is the abode of the True Lord.

15. Those, who will act as stated above, shall gradually acquire faith in the True Lord and His real abode and an earnest desire to reach there. As they will associate with a True Guide and sincere devotees, their love and faith will correspondingly increase.

16. When such a faith and love gets somewhat strengthened, the secrets of the path and how to proceed on it, should be learnt and internal

practices commenced. The extent to which the mind and the spirit would apply with earnestness to the contemplation of the Form and the hearing of the sound, bliss will be experienced internally. The mind will become quiet and the spirit purer day by day. Love and faith will thus be engendered for the Feet of the Guru and the Lord, and will become firm.

17. According as the desire for worldly pleasures is strong, worldly thoughts will always arise in the mind and make it impure and unsteady. Such a mind cannot be the repository of the faith and love of the Lord. In order, therefore, to attain daily bliss all devotees must minimise their desires for worldly pleasures. They should reduce their engagement in unnecessary works and enjoyments. Gradually they will become pure. Love for the Feet of the Lord will be engendered and augmented.

18. The worldly people, if they cannot attend the Satsang of a true Guide and His devotees, they should at least treat them with love and consideration. Whenever possible, they should have Darshan, and render service on ceremonial occasions and festivals. Thus they will secure some advantage, resulting in their release from the cycle of births and deaths.

19. For generating and augmenting love and faith in the Holy Feet, the following means should be adopted :—

- (1) To attend Satsang attentively and ponder over the discourses there.

- (2) To believe in what has been said about the omnipotence and mercy of Radhasoami Dayal and that except Surat Shabd Yoga there is no other direct, easy and perfect path leading to true and complete salvation.
- (3) To begin practising Surat Shabd Yoga, after being initiated into it and being convinced of its importance.
- (4) To perform Dhyān of the Form and to listen to the sound with attention, exercising some control on the mind and senses.
- (5) To have friendly relations with devotees and to derive the benefit of their company. To cooperate with them in their acts of devotion, i.e., to perform these acts.
- (6) To read daily the writings and discourses of Radhasoami Dayal intelligently and to apply them to oneself.
- (7) To look intently at the eyes of the Sant Sat Guru in Satsang. To hear discourses, fixing the mind and attention at a higher centre. To ruminate on the discourses afterwards and to act up to them, in so far as they seem applicable to, and beneficial for oneself.
- (8) To serve the Sat Guru or Sadh Guru or His devotees with body, mind and wealth according to one's zeal born of external and internal bliss.
- (9) To follow the foot-steps of the bygone and living devotees, as far as it may seem proper and advantageous.

- (10) To fix internally the attention for short periods at the Holy Feet several times in the day and to secure bliss thereby and to increase this practice gradually.
- (11) To praise and express gratitude for the grace and mercy of Sat Purush Radhasoami Dayal and for the help and assistance of the Sat Guru daily.
- (12) Observing the religious behaviour of the worldly people and their actions and demeanour, and considering them as paltry compared to the internal, lofty and true Parmarth of Radhasoami Faith, to avoid such rituals etc., and to consider oneself fortunate. Not to indulge in unnecessary disputes or quarrels with anybody regarding religious matters or to pass sarcastic remarks on others.
- (13) To keep a close watch over the activities of one's mind and the senses and to avoid and check unnecessary desires and thoughts.
- (14) To realize internally and externally the grace of the True Lord Radhasoami Dayal and the Sant Sat Guru and to augment love and faith in His Holy Feet.
- (15) Realising one's unworthiness and helplessness, to accept the protection of Radhasoami Dayal in all matters. Without being perturbed unnecessarily, to remain absorbed in devotional practices with perseverance and exactitude.

- (16) As far as possible, not to allow any thoughts to arise, while in Satsang or doing Abhyás. If such thoughts do arise, they should be set aside with the help of Sumiran and Dhyān.
- (17) To avoid, as far as possible, such company and association, diversion and play as pollute the mind and give rise to evil thoughts and desires for the pleasures of the senses.
- (18) When any doubt or misapprehension or despondency arises in mind, it should be removed, as soon as possible, by means of what one has learnt by attending Satsang, or by referring it to the Sat Guru or His loving devotees or by reading the discourses on the subject, as recorded in holy scriptures, so that it may not cause any set-back in love, faith and Abhyás.
- (19) On observing any unbecoming behaviour of a Satsangi or noting any unusual practice or observance in Satsang, which may appear uncalled for according to one's understanding, one must not lose faith in the Sat Guru and Satsang. The Satsang is like a ship. It has all kinds of persons pure and impure. Those, who are sincere, will gradually improve.
- (20) A devotee should keep his own end in view, viz., the redemption of soul. To interfere in the affairs of others, is harmful.
- (21) It is proper to be friendly with those Satsangís in whom a devotee can repose

confidence. It is not necessary however to associate with those, whose behaviour is not to his liking. He should not, of course, bear any jealousy and enmity with any one, nor pass sarcastic remarks. These things cause unnecessary obstacles in one's love and devotion and often cause one to leave Satsang and devotional practice.

(22) As far as practicable, and if he is not concerned, a devotee should not speak ill of others to any one, nor think of the evil tendencies, he notices in them, because if he does so those defects and evils will creep into him and he would be harmed for nothing.

(23) A devotee should in all places and at all times use forbearance and forgiveness. He should put up with hardship, vicissitudes, harsh words and taunts. He should give up the habit of losing temper quickly and inviting disputes and quarrels. It is the worldly people, who in their pride and egotism are easily provoked into quarrels. A truly religious person must be humble and forbearing. If he cannot do so elsewhere, at least in Satsang, he should guard against quarrelling with any one.

(24) A devotee should not be displeased or angry with the Sant Sat Guru. This causes a great set-back in love. If He (S. S. G.) is sometimes pleased to say something harsh or

unsavoury, a devotee should listen to it with attention and try to act up to it, to the best of his ability.

- (25) A Satsangi should not listen to the evil spoken of a Satsangi by another. He should tell him that this habit is reprehensible not only in Satsang but also in the world generally. He who is in the habit of speaking ill, does so here and there for all and causes a great harm to himself. He not only deprives himself but others also of love and devotion for the True Lord. It is proper for every religious person, that he should always see good in others and not their defects and short-comings. If he happens to notice something undesirable in another Satsangi, he should speak about it to him in private and with affection. In case, he does not give up that habit, he may inform the Sat Guru, who will do what He thinks right. The devotee should not thereafter keep that thought in his mind. So it goes :—

Behold not other's habits bad,
Why daily add to your own;
Why, in vain, make others sad,
One by one, leave faults your own.

Buzz not here and there like a fly,
Or, with hurts always you will cry.
Do behold, in others, virtues pure,
Then shall you enjoy bliss sure.

20. All that has been said above, will engender and augment love for the Lord. Every devotee

should, as far as possible, act up to it. Radhasoami Dayal is all merciful. He always forgives sins and failings. A devotee should however keep a watch on the state of his mind and deficiencies. Whenever he comes to notice his own short-coming or any deficiency, he should feel repentant and ashamed and ask for pardon.

21. Those who complain of the lack of bliss in Bhajan and Dhyān, should keep an eye on the activities and the state of their mind and sense organs. Whatever short-comings of their own they notice, in the performance of devotional practices, they must try to remove them by the grace of Radhasoami Dayal. Bliss and enjoyment will be felt in proportion to the purity of one's mind and senses and to the degree of love or earnestness or yearning, with which the practices are performed. It is not proper to be unnecessarily hasty and impatient. This work has to be done slowly and it will gradually be followed by inner cleanliness and bliss.

Discourse 36

DHARAM (DUTY) AND KARAM (ACTION)

1. Dharam (duty) means those rules of conduct and dealings, which a man should adopt in performing religious acts and in regulating his mode of conduct and general behaviour.

2. Karam (action) refers to the activities of mind and sense organs, be they good or bad, religious or worldly.

3. This discourse deals with the spiritual Dharam and Karam.

4. Whosoever is truly religious and is keen to make true spiritual progress, must regulate his own conduct according to true Karam and Dharam.

5. True Dharam consists in finding out the secrets relating to the True Lord and the Supreme Creator and performing His services with devotion. In other words, love and faith should be engendered for the Feet of the Supreme Being Radhasoami Dayal. On learning the modes of practices from the Sant Sat Guru for attaining His abode and getting His Darshan, a devotee should practise them daily. He should watch the result of his practices and realise that his mind and spirit, being gradually released from this material region, to some extent, are ascending towards the abode of the Supreme Being Radhasoami Dayal.

6. True Karam consists in those activities which help and facilitate the release of mind and spirit from Pind, and their ascent beyond the regions of Pind and Brahmand towards the abode of Saints.

7. True Karam consists in :—

- (1) Attending daily the Satsang of Sant Sat Guru, Sádth Guru or a devoted Abhyási, reading and reciting the books and discourses of the Sant Sat Guru carefully, attentively and with earnestness.
- (2) Serving with zeal and love the Sant Sat Guru, Sádth Guru or His devotee with body, mind and wealth to the best of one's ability.
- (3) Performing Sumiran of the True Name and the Dhyán of the Form of the True Being

in one's heart with love and devotion as taught by the Sant Sat Guru.

- (4) Giving, in the name of the True Supreme Being Radhasoami Dayal, food, drink and clothing to the poor and the destitutes irrespective of their caste, creed or any other consideration, such as self advertisement, name or fame. No service should be expected in return for the good done to the poor.

8. A true devotee should regulate the conduct of his Karam and Dharam in this manner. In his behaviour towards others, he should, as far as possible and feasible, be kind and sincere. He should so regulate his conduct in thought, word and deed, that as far as possible, no living being is injured or put to any disadvantage for his personal gain or pleasure. On the other hand, he should afford to others comfort and happiness to the extent it is possible. If he cannot do so, he should, at least, refrain from causing harm to any one.

9. Karams, as defined above, are good acts according to Sant Mat. The bad Karams are the reverse of the above, viz., not to seek the True Lord and not to perform His devotion, and not to have a desire for His Darshan or to work for it; not to find out and keep the company of Sant Sat Guru and devotees; not to help the poor and needy according to one's capacity etc. These are bad Karams and the result of such actions will be that the individual will be getting away, day by day, from the True Lord and suffer the pangs of recurrent

births and deaths in the round of Chaurásí and will have to undergo pain in hell.

10. The object of Karam and Dharam, as taught in other religions, is not the attainment of the True Lord. The Karams and Dharams prescribed there are performed in the hope of securing material happiness, and if performed properly, the result will be some happiness of varying degree either in this world or in one of the higher regions. But no release shall be secured from the round of births and deaths; nor will the Darshan of the True Lord or access in His abode be had.

11. When body, mind and wealth are to be applied to some extent in the performance of Karam and Dharm according to each and every religion, then every true Parmáarthí, whether a man or a woman, must, as far as possible, adopt the Karams and Dharams as taught by Sants. He will soon be released from the cycle of births and deaths. Otherwise pleasure and pain will have to be undergone in the regions of Kal and Maya in the lower and higher forms of life.

12. He who will act up to the teachings of Sants, shall, besides, securing true redemption and access and immortality in the eternal and imperishable region of supreme bliss, have the added advantage of experiencing pleasure in Satsang and Abhyás daily. The True Lord will be more and more merciful on him, the bliss and pleasure will also increase simultaneously. According to the religion of Sants, the Dharam and Karam, i.e., love,

devotion and Abhyás and the capacity to render services inwardly or outwardly will also increase, and one day he will attain true salvation and permanent release from births and deaths.

Discourse 37

MIND AND DESIRES

1. The individual mind and desires are the off-spring of the Brahmándí Mana and Máyá, the Universal Mind and Matter, (which are also labelled Brahm and Máyá or Shiva and Shakti). Their natural tendency is outwards and downwards. The material they are composed of is of the third grand division, below the region of Brahmánd, and is coarser than that of Brahmánd, i. e., there is greater admixture of coarser matter in it. Its downward and outward tendency is also greater, i. e., it has greater affinity with the material objects, which sustain the human mind and its subtle mechanism or organism, the sense organs and body.

2. The mind being so constituted, it is obvious that it should be inclined towards the pleasures of the senses, through the sense organs. But the strength and sustenance required for its functioning is supplied by the spirit current.

3. In the first place the mind gives rise to a desire which is a kind of commotion. It causes a sort of current to flow from the mind towards the particular sense organ, through which that desire can be satisfied by means of the existing material object. If the object of pleasure happens to be there, the sense organ enjoys it. In case it

is not available, it (mind) makes other organs of action to work and secure that object.

4. The impulse from the spirit current descends upto the mind only and vivifies and strengthens the spirituality with which *Manákásh* is surcharged. Thereafter current of that spirituality descends from *Manákásh* to the sense organ concerned. It joins the spirituality at the sense organ and then combined spiritual current flows towards the enjoyment of sense organs and objects outside. In this way, currents arise and flow from *Manákásh*, according to the nature of a desire, to Pind, the physical body, and the sense organs, and supply energy to the various parts of the body.

5. As the current flows from the *Manákásh* according to a certain desire, a true devotee should first closely watch it. This is, of course, not possible without the association and Satsang of the Sant Sat Guru or a Sád'h Guru or true devotee.

6. Association implies that, by observing the mode of living of the Sant Sat Guru or a Sád'h Guru or a devotee, one should emulate them, i, e., one should give up one's old habits and begin to live like them. It will be after some time that the effect of their teachings and association with them will be felt and then the devotee would gladly and sincerely begin to walk in their foot-steps.

7. There are three main causes, which create desires. Firstly the company, secondly the sight-seeing and thirdly the necessity.

8. These three causes are described below in detail :—

- (1) COMPANY :—Obviously one's speech, manners, habits, behaviour and desires are formed according to the company that one keeps. One would adopt their mode of living, eating, dressing and would likewise have the same kind of desires as theirs, and would entertain desires for similar objects and would make similar efforts to procure them, as they do.
- (2) SIGHT-SEEING ETC. :—A person gets a liking for and tries to obtain those very things which he sees, hears of or comes in contact with in the place where he lives, a village or city, or where he goes on a visit and meets persons and objects, which he finds others praising or using according to their taste, habits, etc. He then begins to value and tries to procure those very things in the same manner he sees others doing.
- (3) NECESSITY :—This means the necessities of life, viz., food, drink, clothing and other objects of daily use, as required according to one's own means and of those with whom one lives. A man is sure to desire for these very things. He will make similar efforts to procure those objects which he sees others do.

9. The desires and condition of the mind brought about by the above mentioned three causes will be of the following kinds :—

1. Desire for, and attachment to wife, children and wealth.

2. Desire for praise, honour and authority and attachment thereto.
3. Pride of high caste, class, family, wealth and power.
4. Desire for pleasures of body, mind and senses, and care and efforts for procuring them.

10. An intelligent and thoughtful person seeing the affairs of the world, the death of all living beings, the transitory condition of material pleasures and objects, the selfish love of the people, futility of wealth, position, power, prestige and of the family members in adversity and troubles, will surely come to the conclusion, that most of the efforts that people make for fulfilling the desires, ingrained in the mind, are wholly unnecessary and only a few are essential. Little real and complete happiness can accrue therefrom. Its effect is soon obliterated or rendered useless at the time of death or during pain and suffering. There are some serious ailments and bereavements which cannot be cured at all. In such a condition, even if all the desired objects of comfort are available, they become insipid and useless.

11. Such a thoughtful person is bound to have the urge in his mind to find whence the Jiva comes, where he goes, whether he secures pleasure or pain there, what he should do to lessen pain and get more pleasure, how he should behave in this world, so that he may get the minimum of pain and the maximum of pleasure while living and also after death in his next life, how he can manage to escape

from the hardships, which he has to undergo in this life and the various kinds of cares and anxieties which beset him and, above all, what he should do to minimise or totally avoid the pangs of death.

12. If a man, by good luck, happens to meet a Sant Sat Guru or His devotee, while in this state of mind, all his doubts and difficulties will gradually be removed by hearing His discourses. He will know the whereabouts of his true Creator and His abode and how to find Him. He will also learn how to escape from pain and to secure real happiness. According as such a man will keep His company physically and mentally and will act up to His teachings, he shall be internally benefited day by day.

13. Such a man must change his old habits and leanings, as soon as possible, in the company of the Sant Sat Guru, Sádhs and devotees. He should adopt the mode of living of real devotees, according to the teachings of Sants. To the extent a person is able to keep the company of the Sant Sat Guru with body, mind and attention, to adopt the mode of living of devotees by understanding them well, to discard his such old habits, conduct and desires as he finds unnecessary and harmful, and to apply himself sincerely to the performance of the internal practices taught by Sants, with determination to attain to his original abode, to that extent his mind and desires will change accordingly. His leanings and inclination towards the world and its pleasures which seemed to be important will also be changed and gradually turned towards the True Lord and His real abode. As the mind and spirit

ascend higher, the composition of his mind and desires will also get purified. As for instance the air, as it goes up higher and higher, becomes purer and purer, so the spirit of a devotee, being relieved from the domain of desires, body, mind and matter, will reach the purely spiritual region and get the Darshan of its True Lord. It will be freed from death and decay and will attain supreme bliss. There will be complete liberation from death and disease, and the cycle of births and deaths.

14. Devotees must understand it well, that whatever has been said above cannot be attained except in the company of the Sant Sat Guru or His devotees. In other religions great importance has been laid on rituals and observances. The secret about the True Lord and His original abode has not been laid down and defined clearly. The modes of practices, which could easily be adopted by ascetics, house-holders, men, women and, in fact, by each and every one, have not been indicated at all. Hence their followers all remain unsettled. They cannot shake off their doubts and delusions. The outer observances cannot lead to real happiness and bliss. If some internal practices are indicated in any of these religions, they are all confined to Pind. Practices leading to the region beyond Pind have not been stated at all. In fact, in these religions there is very little mention of internal practices. How can then a Jiva be liberated from this filthy region, where coarse mind and matter and desires are reigning supreme and reach the purely spiritual region ? How can he avoid pain and

pleasure and various kinds of sufferings, which he has to undergo in this filthy and impure world due to the admixture of matter ?

15. True devotees should, therefore, commence the work of their salvation, getting themselves properly initiated into the practices prescribed by Sants. They should do their best to change the downward tendency of their mind and desires. This cannot be secured without practising in the manner taught by Sants, which alone will save them from this filthy region of mind, matter and desires. These practices should, therefore, be performed daily with care and attention. The condition of mind and desires should be closely watched, corrected and changed in accordance with the teachings of Sants. The practice of Surat Shabd Yoga will help secure this end. Those, who will perform this practice sincerely and take the protection of the True Lord Radhasoami Dayal and His Satsang with sincerity, shall surely receive His inward help. Radhasoami Dayal, the True Lord, by His grace and mercy, will render help in the completion of the task of His devotee, who will progress day by day. Simultaneously his inward and outward conduct and behaviour will also be changed and purified, and one day his task will be duly completed, i. e., he will secure true and complete salvation.

16. By keeping the company of the worldly people filthy desires for the pleasures of the world have been created in the mind. So there will be a change in one's desires by associating with the Sant Sat Guru, and His devotees, and by following His

teachings. Those who will not make efforts in effecting this change, will not receive proper bliss in Bhajan and Abhyás, nor will they realize the grace of Radhasoami Dayal inwardly. They will not know the weaknesses of their mind, nor will they be able to remove them. The faith of such persons for *Sant Mat* cannot be relied upon fully, nor their love for the Feet of Radhasoami Dayal and Guru will increase.

Discourse 38

THE IGNORANCE, DELUSIONS, CARELESSNESS AND INDIFFERENCE OF THE MIND.

1. The mind is very much immersed in error and delusions. The reason is that it has taken upon itself all kinds of cares, anxieties and responsibilities, of which some are necessary and proper, while others are wholly unnecessary. At no time the mind is quiet and disengaged.

2. When a man is not doing anything in particular, he is busy thinking of the pains and pleasures of the present or of the future. He is devising means to achieve his object and fulfilling his desires according to his ability. He wastes his time in thinking of how to provide and arrange for various activities, in which he hopes to achieve success or of enjoying the fruits of his labour. He remains disturbed by his attachment to some persons and fear on account of enmity with others. According to his own understanding in regard to his past, present and future conditions, he entertains

various types of notions regarding his own importance and feels puffed up.

3. The mind is all the time so engrossed in these affairs that it is never quiet and free from care. One who has excessive worldly possessions, wealth and relations, is all the more in the clutches of the mind and matter (Mana and Maya).

4. It is seldom that a man thinks of his death. He never thinks of what will happen to him after his death and where his soul will go. When he witnesses some one's death or hears about it, he just expresses momentary concern, sorrow, pain or surprise. But he soon forgets it, and engages himself in other matters and thoughts.

5. The major thoughts which occupy the mind are these :—

(1) To earn and augment wealth by any means whatsoever.

(2) To promote the well being, health and prosperity of oneself and one's family.

(3) To secure and enjoy the objects, that afford comfort, pleasure and taste, and to protect and preserve them.

(4) To think of and to do such things as would add to one's name, fame, power and authority.

6. If by the grace of the Lord all these things are achieved to some extent according to a man's capacity, he applies himself to such activities with greater zeal and feels proud of his achievements.

He goes on adding to these objects, irrespective of whether it is proper or necessary to do so or not. The rest of his time he devotes to the service and flattery of those, through whom or with whose help, these objects can be gained.

7. In short, man is always ready to apply his body, mind, wealth and time to the attainment of worldly objects. He values the objects referred to in paragraph 3 above. He considers the world and its objects alone as a blessing. He attaches great importance to them and feels attracted towards them. As regards the service and devotion to the True Lord or the true emancipation of his soul, he always avoids hard work or expenditure of money alleging want of time. If pressed to do so, he instantly takes the stand that he has no faith in the Lord, the Lord does not desire or need any one's service or prayer, or that there is no particular necessity for doing these things. He expresses doubt in regard to the soul being immortal and an emanation from the Lord. He puts such questions regarding the futility of doing religious works, as are difficult to be answered by each and every one. For instance, he may ask the following questions. Who has created this world full of pleasure and pain and why? What is the good of it? If there are pleasures in the world they are surely meant to be enjoyed. Why should a soul suffer for getting these pleasures and enjoying them, and be born in a lower or higher form of life? Why and in accordance with what law has this creation, in which some people are happy and others are miserable and poor, been

evolved ? Why all are not alike ? When the Lord is merciful, why should He allow such calamities as famine, epidemics, etc. ? When He is omnipotent, why can He not turn our minds to Parmarth ? Even so, such a man is not keen to search for a perfect Guru who may give precise and exact replies to such questions. Replies to these questions can only be given by Sants and their devotees. It is not possible for the learned and ascetics to answer these questions satisfactorily.

8. This is due to the fact that mind and spirit left their original abode long long ago or say from time immemorial and are being drifted in this world and its enjoyments through innumerable births. They have altogether forgotten their original home and its secrets. They consider this world as their own home, this body as their own form, the worldly enjoyments as their sustenance and source of happiness and the family members as their real well-wishers and helpers. And it is on them that they are spending their time and energy. This is a great delusion, negligence and ignorance.

9. They will not have complete reliance or any reliance at all, if some one were to speak to such persons about their original home and the True Supreme Father Radhasoami Dayal. The reason is that the Kal Purush sent his agents to this world, who gave birth to numerous religions and practices. The worship of various deities was taught by them. All such acts afford some sort of pleasure and food to the mind, be they the pleasures of the senses or name, fame, respect and esteem. Even then, the

people do not act up to the commandments of the Kal Purush, as given in the religious books like Vedas, Purán, Qurán, Bible, etc. They do not care to understand these writings fully. But they would gladly participate in outward observances, introduced by professionals, as these afford pleasure and enjoyment to the mind and senses and strengthen egotism. They do not like devotional practices, as they involve restraint on their mind and senses. Those who even do some such thing according to their faith, do not do it whole-heartedly. They act superficially. For this reason only a very few attained or attain even the final stage of Kal's regions.

10. Apart from this, the modes of practices propounded by the Kal Purush are so difficult that neither a house-holder nor an ascetic can easily perform them. Kal's object, in fact, was that no body should reach his stage. As regards the secrets of the True Lord Sat Purush Radhasoami Dayal, the Kal Purush himself does not know them. How could he then teach them to others ? The little that he knows about Sat Lok, he concealed from others. Only his own worship and those of his underlings, such as incarnations and gods, deities, etc., were taught to the people generally. He sent his own agents as prophets for promulgating his worship, faith or reverence and that of his prophets.

11. The mind is always after pleasure and runs towards objects of pleasure through the senses. It is engaged inwardly and outwardly in thoughts alluded to above. The mind attracts the current of

the spirit to itself, and flows towards the worldly objects through the sense organs. It does not like to do any thing for the good of the spirit and for itself. It is wholly indifferent to death and sufferings, which are all the time hovering over it. As regards religious acts, it readily accepts and does what is enjoined by false religions. Even these, it does not perform sincerely. If Sants give out the secrets of true Parmarth, it does not believe or accept them, because they involve a change in mind and spirit and some renunciation of the world and its pleasures.

12. The result of such negligence, indifference and carelessness being very harmful to the soul and the root cause of all pain and sufferings, the Sant Sat Guru, out of His grace, impresses upon all to engender love in the Feet of the Lord, who is all the time present within every one. He enjoins upon them to proceed inwards by the practices of Surat Shabd Yoga, which they should perform, as far as they can, with all sincerity and love in this very life, and thus make it easy to some extent to traverse the path which they will have to tread at the time of death, and thus see things with their own eyes. As laid down by Sants, they should have worldly relations to the extent absolutely necessary. They should not be too much engrossed in them, nor be inordinately attached thereto. It will then gradually be possible to reach the original abode one day, and realize eternal and supreme bliss. There will thus be an escape from pain and pleasure caused by births and deaths and by the assumption of physical bodies.

13. Hence it is proper for and obligatory on all persons that in this very life they should learn and understand the secrets of Sant Mat and the modes of its practices and begin these practices, as far as they can. They should change the locus of their mind. As these practices and Satsang are properly attended to, so the mistakes, delusions and ignorance will be eradicated. Gradually, there will be a diminution in thoughts and ideas in which the mind is always wandering. The mind will be partly withdrawn from the pleasures of the senses and will become more alert to Parmarth. During Dhyan and Bhajan there will be a realization of internal bliss of the currents of Surat and Shabd, which will help the mind and spirit to ascend. They will be liberated from the region of pain, pleasure, failings, delusions and actions. Gradually the mind will reach Trikuti, its original abode and will stay there. The spirit alone, separating itself from the mind, shall reach Sat Lok and Radhasoami Dham and will attain immortal and supreme bliss. Then there will be a real escape and release from birth, death and physical bondages.

Discourse 39

BEHAVIOUR OF MIND AND SENSES; HOW TO CONTROL THEM.

1. The mind and senses run after pleasures again and again due to their natural inclinations, which have been strengthened during the course of their dealings in this world, life after life. Day and night currents flow from the mind and proceed

towards sense organs in the first place and thereafter to the objects of enjoyment. So long as the current is flowing downwards and outwards, it cannot turn upwards, nor can it go that way. Hence the devotees of Radhasoami Faith must control this current. They should minimize the desires for worldly pleasures and objects. When commencing Abhyás, they must cease to think of the world and its objects; they must turn towards the Holy Feet. This will afford some bliss in Dhyan and Bhajan. Otherwise the time will be dissipated in idle thoughts. The devotional practices will do them no good.

2. When any desire for the pleasures of the world or of the senses arises during Bhajan, a devotee should stop it immediately. In case he is unable to do so, he should instantly begin contemplating the Form of the Guru or of the presiding deity of a higher sphere. This is sure to have some effect on the mind and the senses, which will easily turn towards the Guru or the Shabd. Then idle thoughts will stop. Bhajan should be commenced sometime thereafter.

3. If thoughts are not controlled even by Dhyan, Sumiran should also be performed along with Dhyan. But if thoughts do not leave, hymns of love, which appeal to the heart, should be sung mentally, fixing the attention on the Form at Sahas-dal-kanwal. When the mind is so engaged, it will give up aimless wandering in thoughts, and will be imbued with love and emotion to some extent.

Shabd will also be heard clearly at that time and Abhyás will afford some bliss.

4. The mind is capable of doing only one thing at a time. So if the devotee cannot apply himself to Bhajan, he should perform Dhyān. In case he is unable to perform them correctly, and if the recitation of hymns even does not help him in renouncing these thoughts, he should practise Sumiran only. He should commence the Sumiran at the navel or the solar plexus, pronouncing each syllable at each one of the successive centres, completing the last syllable at Sahas-dal-kanwal or Trikuti as indicated below.

Navel	Solar	Plexus	Throat	Sahas-dal-kanwal
RA		DHÁ	SOÁ	MÍ

OR

Solar Plexus	Throat	Sahas-dal-kanwal	Trikuti
RÁ	DHÁ	SOÁ	MÍ

5. If the current of worldly thoughts arises at times other than those of Dhyān and Bhajan and these thoughts are undesirable or improper or unnecessary, the devotee should contemplate the Form of the Guru or the presiding deity, fixing his attention internally at Sahas-dal-kanwal or Trikutí. This will stop his thoughts instantly, provided he has some love for the Guru's Form or the Shabd or he feels pleasure in turning his attention upwards, which can be done by performing devotional practices for some time.

6. He, whose love for the Guru's Form is superficial or scanty, and who does not get any

bliss of Shabd, should, at the time when evil thoughts arise in the mind, warn his mind that it may cause harm in his Bhajan and Dhyan, and may result in sufferings in hells and the round of Chaurásí. If he has some faith in the words of Sants, his mind and senses will, out of fear, be checked and such thoughts will cease to occupy his mind.

7. A practitioner (Abhyasi) should always keep watch on the leanings of his mind, so that it does not unnecessarily and improperly wander here and there, or think of doing what is improper and unnecessary. Then he will be able to adopt the practices given in paragraph 6 above. Otherwise, he will not be aware of the behaviour of his mind and senses. On the other hand, he will feel pleasure in such thoughts and activities. He will not give up these thoughts so long as they continue arising within and giving him full pleasure. This is the case with all worldly people. If such is the condition of a religious man also, then surely he is still very much inclined towards the world. His spiritual behaviour cannot be called correct.

8. For spiritual progress and getting pleasure in Abhyás, it is necessary for a devotee to watch the behaviour of his mind and senses. He should, as far as possible, check them from unnecessary and improper indulgence. He should, as far as practicable, get used to rising higher up. After performing the devotional practices for some time this habit will become firm and mature. As it is due to habit and practice that the spirit and mind

have become attached to the world and senses, so will they be diverted inwards and upwards gradually by force of different habits and the practices. Spiritual progress will only be felt gradually.

9. The mind hankers after the pleasures of the senses. Hence it turns towards the sense organs. When after due understanding and thought, it comes to know what is good and useful for Parmárh, it will become vigilant and will gradually discard its old habits. It will lessen Chanchaltá (wantonness) and Malíntá (impurity) and apply itself to the practices of Dhyan and Bhajan with eagerness and avidity. In this way, the work of a devotee will be completed one day.

Discourse 40

SWARTH AND PARMÁRTH; SPIRITUAL AND MUNDANE AFFAIRS.

1. By “Swárh” people mean the performance of worldly acts, the indulgence in desires for worldly pleasures and objects and the performance of worldly or religious acts for the attainment of these objects.

2. To them Parmárh implies performance of acts or adopting means for attaining great bliss after death in other regions, the proper performance of spiritual practices, as taught by Sádhs and Mahátmás for the liberation of the soul and the application of body, mind and wealth, in the service of the Lord and Sádhs and Mahátmás.

3. An exposition on Swárh and Parmárh has been clearly and lucidly given in Sant Mat, so that

there may not remain any misapprehension. As regards Mukti (liberation), every religion has used this term, without indicating the stage or the point to which it refers. It has not been explained fully what real Mukti is. These terms are being separately explained below.

4. Swárth means those activities the performance of which affords pleasure and comfort to the body, be it subtle or coarse, either in this world or in the next. To desire such comforts, pleasures and enjoyments, and to find ways and means for fulfilling such desires, or directing efforts to that end and to devote body, mind and wealth for them, are called Swárthí activities.

5. The above paragraph includes all kinds of acts and desires, such as location in Swarga, Vaikuntha and the various regions of gods and incarnations and the acts done with the object of securing pleasures of this world or those of the other regions. To desire and to work for that liberation, which is not true or perfect, i. e., in which there is a re-birth although after a considerable time, are also included in Swárthí acts and desires.

6. All outward forms of worships in this world, which have no connection with the inner secrets, and which can, in no way, result in the real emancipation of the soul, are included in Swárthí acts. In the first place, such forms of worship are adopted for securing some worldly end or after such ends have actually been secured. If a person performs such actions with a view to securing emancipation, then he is surely in delusion, because

the leaders of all such religions have themselves clearly stated that until a person performs Yoga and annihilates his mind and senses and becomes dead, so to say, while living, he will not secure *Tattwa Vastu* or meet the one whom they have considered to be their Lord, nor will he be relieved of the good or bad consequences of his own actions or will be saved from the cycle of births and deaths.

7. Parmárth connotes negation of pleasures of the body made of any kind of Máya or matter, subtle or coarse. Only the desire for attaining the region of pure spirituality and getting the bliss of Darshan (vision) of the true Supreme Father Radhasoami Dayal should be predominant, strong and unshakable. The allurements of the material regions, the Triloki (the three worlds) cannot detain a devotee. He does not like to stop at any of the intermediate stages, viz., Átmá, Parmátmá, Brahm and Pár-Brahm. He is so much attached to the Feet of Radhasoami Dayal that no place, no society and no objects can afford him complete peace and security. The pangs of separation from the Lord that he feels cannot be allayed by any means, until he reaches the region of Radhasoami Dayal and rests there.

8. He, who has such an unshakable faith and devotion, is alone a true devotee and a lover. He alone will secure liberation from the bondage of Kál and Mahá kál and Máya and Mahá Máya. He alone will reach the original abode which is the fountain-head of all love and will become immortal and

imperishable. By securing such a lasting supreme bliss he will enjoy the highest ecstasy of the Darshan of the True Father, Radhasoami Dayal.

9. A true Parmārthī and a sincere devotee should understand the difference between Swārth and Parmārth according to the religion of Sants and adopt Radhasoami Dayal as his Isht (goal). He should commence his exercises firmly determined to attain that original abode. Under the protection of the Sant Sat Guru and His Satsang he should perform as much Abhyās as he can. He should detach his mind from material objects and proceed on his path. If he does so, he will one day attain his original abode and complete his task by the grace of Radhasoami Dayal. *All actions and practices from beginning to end of such a devotee are Parmārthī acts.*

10. The goals of all other religions in the world are within the range of Maya. Hence their precepts and practices end there. The followers of the Radhasoami religion should not be deceived by these precepts and practices. They should not allow themselves to be misled by hearing their preachings and reading their books nor slacken their determination to reach the region of Radhasoami, or else they will be detained at some intermediate stage and will not secure true liberation from recurrent births and deaths.

11. Radhasoami Dayal Himself loves all His true devotees. He extends to them His care and protection in every way. If they have a strong

determination and an unflinching faith and trust in the mercy of Radhasoami Dayal, He will in all circumstances save them from the deceptions of Kal and Maya and take them straight to His abode, and grant them the sublime bliss of His Darshan. He will not let them be duped anywhere on the way. But a devotee should try to increase his faith and love in His Holy Feet. He should not entertain any doubts and delusions in his mind. If they do arise, he must get them removed immediately by expressing them in Satsang. Considering himself to be helpless and powerless he should off and on, pray in the Holy Feet for grace and mercy and the protection of his soul.

Discourse 41

BEATITUDE AND EXHILARATION OR DEPRESSION AND DEJECTION FELT BY MIND AND SPIRIT DURING SPIRITUAL PRACTICES

1. Those who have joined the Radhasoami Faith, and are regularly performing Sumiran, Dhyān and Surat Shabd practices every day, enjoy the fascination of Form in Dhyān (contemplation) and the bliss of Shabd in Bhajan for quite sometime and consequently they feel happy and hilarious. But sometimes it so happens that Shabd is not distinctly perceived, nor does the mind feel attracted towards it, and very little or no delight is experienced in Dhyān. Consequently they get worried and begin to complain, mope and feel dejected and then become very lukewarm and listless in their practices.

2. Both these conditions come upon a sincere devotee by grace and Mauj (Divine Ordainment). In the former state, i. e., when delight and bliss are experienced in Dhyān and Bhajan, grace and mercy of Radhasoami Dayal are manifest; in the latter state, when very little delight and bliss are felt in Dhyān and Bhajan, or say none at all for a day or two, the mercy of Radhasoami Dayal is not palpably felt. Therefore, the mind feels worried and thinks that the grace has receded, or the Lord is displeased for one reason or the other and hence the bliss, so far experienced by him, has disappeared or stopped.

3. But one must understand that in the latter condition as well, as mentioned above, the grace is there. There may be three reasons for the disappearance or diminution of bliss in Dhyān and Bhajan and they are detailed below together with the corresponding remedies therefor.

R E A S O N S

4. THE FIRST REASON is a chance association with some utterly worldly minded persons or calumniators whose pronouncements, taunts and ridicule, antagonistic to Parmarth (religion), or calumnious utterances in regard to Radhasoami Faith, which give rise to delusion or indifference in one's mind. While performing devotional practices, those utterances are recalled and they tend to dry or stale all feelings of love and yearning. Whenever this happens, the mind and spirit become morbid and all interest and delight fade.

REMEDY AND MEASURES TO BE ADOPTED BY THE PRACTITIONER HIMSELF

5. The reason for this condition is that devotion, in its true sense, is still immature and the devotee has not fully grasped or he does not remember well the discourses delivered or read in Satsang; otherwise the right course would have been to silence the critics by refuting the statements of the calumniators and the worldly minded persons. In case he considered it inopportune or inadvisable to speak before them or to answer back, he should have dismissed from his mind the taunts and criticisms by ruminating on the discourses given in Satsang and the ways of Bhakti (devotion) as shown there. Considering the critics ignorant, hostile and unfortunate, and realising his good fortune he ought to have applied himself to his devotional practice with greater zeal.

REMEDY AT THE HANDS OF OTHERS AND THROUGH THE PERUSAL OF SCRIPTURES

6. If he is wanting in the requisite strength for acting as above, it is proper for an Abhyási to select and carefully read suitable portion of discourses from Sar Bachan Prose and Poetry, Prem Bánís and Prem Patra, or he should express his state of mental feelings to some advanced or equally enlightened Satsangi and get himself relieved, i. e., get his delusions and misapprehensions removed by him. Scriptures and the advice of the other Satsangis will surely help him and by the grace of Radhasoami

Dayal, all delusions and misapprehensions will soon be removed.

PRAYER AT THE FEET OF RADHASOAMI DAYAL

7. If none of the above mentioned remedies proves to be of any avail, a devotee should apply himself to Bhajan and Dhyān with greater earnestness and vigour and offer prayers for mercy. Merciful Radhasoami will render help and bestow on him proper understanding internally.

GRACE AND MERCY

8. It should be realised that these occurrences are not devoid of grace, in as much as, the imperfections and weaknesses lying dormant in the mind are brought to surface in this manner and are treated. In future, imperfections and deficiencies will either disappear completely or will be lessened, and a devotee will come to know the necessary remedial measures, so that whenever there is a recrudescence of such a deficiency, he would counteract and eliminate it, in the usual way, with the help of Satsangis and scriptures.

9. THE SECOND REASON is the craving for worldly pleasures, possessions, high offices, name and fame arising in the devotee's mind due to pleasure trips, entertainments or the company of affluent persons and men in power. The consciousness of difficulties in securing these pleasures and objects also saddens and disheartens a devotee. He begins to think, that though the Almighty Radhasoami Dayal could bestow anything in a

moment, yet He has chosen to deprive him of these. Or it may also be that sometimes he indulges in pleasures excessively or improperly or evinces excessive urge and longing for certain kinds of pleasures on reading or hearing about them from others. Then also he feels sad and desolate, and begins to wonder why Radhasoami Dayal does not enable him to keep complete control and vigilance over his mind and Indriyas (sense organs), and allows such cravings to arise, or permits him to indulge in these pleasures. In this frame of mind he fails to take any interest or enjoy any bliss in Bhajan and Dhyan and finds himself in a quandary.

REMEDY AT THE HANDS OF THE DEVOTEE

10. In such a frame of mind a devotee should carefully peruse the discourses of Sants particularly in regard to mind and matter, and the pleasures of the world, i. e., discourses or Shabds (hymns) of admonition and those describing the leanings and workings of the mind. Recalling to his mind the discourses in Satsang, he should try to ponder over these things and reproach himself that he should have entertained such improper and unavailing desires and should have prayed to Radhasoami Dayal for their fulfilment, and then become cold and indifferent towards Him, and felt sad and depressed, thus causing a set back in his devotion, Dhyan and Bhajan. Sants and Mahátmás have already laid down that a true Parmáর্থí (devotee) should ask of the Lord for the Lord Himself. He is the Giver of all. All pleasures and

objects, authority, name and fame are His gifts. Hence, one should ask of the Giver for the Giver Himself, and should not ask for any other gift. When the Merciful Giver is pleased, He would Himself bestow on His true devotee whatever is right for him. He would not give to His dear ones that which is detrimental to their temporal and spiritual interests. Therefore one should never feel sad or disappointed at one's failure to secure such a gift.

REMEDY AT THE HANDS OF OTHERS

11. If the mind is not pacified by proper thinking and the perusal of books of discourses and *Bání* (book of hymns), but it raises again and again the same desires or thoughts of pleasures, a devotee should put his case, without any reservation or indirectly, before the Sat Guru or Sádhi Guru, and if neither is available, before a devout Satsangi advanced in spiritual practices and devotion. He should pay heed to what he is advised. He should realise that to sacrifice the bliss and joy of Bhajan and Dhyān for the sake of petty pleasures and unstable and worthless objects and to place hurdles in his own path of true devotion and to turn indifferent toward his own beloved Supreme Father Radhasoami Dayal mean a colossal loss and that he would be greatly humiliated in the company of true devotees and Satsangis. To put hurdles in the way of one's own good and the redemption of his spirit, is to commit a great sin and delay one's own salvation.

PRAYER AT THE FEET OF

RADHASOAMI DAYAL

12. Armed with such an understanding and

instantly removing the desire for base and petty pleasures and feeling ashamed of his faults and failings, a devotee should pray for forgiveness at the Charans (Feet) and apply himself to the spiritual practices with all his heart and soul; then by grace of Radhasoami Dayal his state of mind will soon undergo a change and he will receive internally more than usual, nay, unusual delight and bliss.

SECURING GRACE

13. In this way the mercy of Radhasoami Dayal will be realised as to how He looks after His own dear children and how by revealing to them their failings and impurity of their minds, He gradually eradicates these evils and by increasing their understanding and by training them in the ways of devotion and purity, bestows bliss and happiness internally.

14. THE THIRD REASON is ailment, calamity or trouble caused to a devotee owing to his past and present Karams, or worry and anxiety caused to him because a member of his family or some near and dear one falls ill or becomes a victim of some misfortune or trouble as a result of his own Karams, and on account of his love and attachment for his relation, the devotee also feels concerned. When for any of these reasons, his mind and spirit are not able to concentrate in Dhyan and Bhajan, he becomes apprehensive and prays at the Holy Feet. If his prayer is granted and the trouble and disease or adversity disappear he feels grateful and happy, otherwise he becomes gloomy

and morose and apathetic towards Radhasoami Dayal, and complains why the Karams are not exhausted speedily and why relief and so much help are not extended to him as may save him from getting worried, so that his devotional practice may proceed satisfactorily. He, further, fears that if mercy does not descend now, then how will the Karams be exhausted subsequently and how he will be saved and protected.

REMEDY ON THE PART OF A DEVOTEE

15. In such a state a devotee should endure any troubles that come, with patience and if possible, should attend Satsang and listen to the discourses attentively. If Satsang is not available, he should try, as far as possible, to concentrate his attention on Bhajan or Dhyan or Sumiran in a lying posture comfortably. If he is unable to fix his mind in the aforesaid practices, or say, if he is unable to perform these practices due to physical ailment, he should repeatedly utter the Holy Name either in a murmur or a little louder, as if reciting a couplet in the following manner :—

RADHASOAMI RADHASOAMI RADHASOAMI
RADHASOAMI RADHASOAMI RADHASOAMI
or like this :—

RADHASOAMI SATGUR DAYAL
O RADHASOAMI SATGUR DAYAL

If he is even unable to recite the Name audibly, he may recite hymns or have them recited by some one and listen to them carefully following their purport. If he is able to follow any one of

these courses somewhat successfully, his suffering will surely be mitigated to a certain extent. As this suffering is due to previous evil Karams, so if Parmarthi acts (having spiritual merit) are performed according to the directions of Sants, then they will counteract the evil effects of the previous Karams.

TO SECURE DAYÁ (GRACE) AND DUWA (BENEDICTION) AND TO TAKE PROPER TREATMENT (DAWÁ)

16. Further, it is proper for a devotee to obtain the grace of Sant Sat Guru Radhasoami Dayal and this can be done by performing spiritual practices, attending Satsang and prayers.

17. A devotee should obtain the blessings of the indigent and the starving by feeding one, two or more genuinely starving men, women, or children according to his means, with good food in his own presence. As they will eat, they will bless him. As a result of their blessings also, the suffering will be alleviated to a certain degree, and strength and cheerfulness will be restored.

18. A devotee should also take medicine prescribed by a physician with faith in the mercy and grace of Radhasoami Dayal. This too will cause amelioration or mitigation in his suffering or ailment.

GRACE AND MERCY OF RADHASOAMI DAYAL

19. Whenever those, who have earnestly taken the Saran (surrendered themselves to the will and

protection) of Param Purush Radhasoami Dayal, are faced with any suffering, worry and anxiety referred to above, the mercy of Radhasoami Dayal is ever there with them. In other words, whatever troubles come on account of past Karams, He, in His own mercy, will reduce them to a thorn in place of gallows, to a seer from a maund. Even in this state of minimised suffering He protects and takes care of His own Jivas and their spiritual progress. In such a state He, by His grace, confers more joy and bliss in Dhyān and Bhajan by virtue of which the suffering is felt lightly or not at all. Sometimes, He confers such a great amount of joy and bliss during suffering and ailment that the patient does not wish to be cured soon. Therefore those, who are under the Saran (protection) of Radhasoami Dayal, should always bear in mind that Radhasoami Dayal not only lightens the burden of their Karams to enable them to bear them easily, but also relieves a devotee of the anxiety which he feels on account of the suffering or ailment caused to his relations due to the evil effect of their Karams. If a Parmārthī (spiritually-minded person) is sincerely attached to some of his relations or those relatives are keenly attached to him, then help is rendered by grace in exhausting the effect of their Karams as well. By meeting their Parmārthi relative and listening to his words, their suffering is also abated, and even during illness, its effect is, to a certain extent, minimised, and internal strength and tranquility are secured.

20. Besides the above mentioned causes, there

is one more particular cause why a devotee has to undergo suffering through ailment, sorrow, fear or anxiety. And it is this.

21. RADHASOAMI DAYAL, in order to minimise or eliminate some particular evil proclivity or habit of mind and Indriyas (sense organs) or to loosen some tie, internal or external, or to purify and exalt mind and spirit or to diminish or eliminate some foul matter, ordains by His Mauj (supreme ordainment), some particular bodily complaint or malady or sorrow or exasperation with one's own mind or worry and anxiety or apprehension. Thus He fashions and moulds into a correct form, His own worshippers and truly devoted followers. This falls to the lot of highly fortunate devotees. In this state they do not get so upset or distressed as to be despondent or to feel unable to perform Bhajan and Dhyān, in one posture or the other and to derive bliss in some measure. In case, the ailment is so severe that Dhyān and Bhajan become impossible, Radhasoami Dayal, by His grace, Himself elevates and holds up the mind and spirit of His special devotees internally. This is a still better condition than that of Dhyān and Bhajan, for, in this case, the mind is detached and the spirit remains drawn up on account of which the bodily suffering is felt lightly, and a sort of peace and bliss is continuously met within.

22. Every devotee cannot be cognisant of Mauj at the appearance of any ailment or sufferings; but if he is given to introspection and observation of his own condition and of the mercy of Radhasoami

Dayal, he may, after such a stage has passed, see and understand, to some extent, that the said state was simply brought about by Mauj and Grace. Realising the Grace and its benefits, he will offer his thanks at the Feet (Charans) of Radhasoami Dayal. Realising His greatness and mercy as to how He employs diverse means to reform His own devotees and looks after them, he will feel exultant on his good fortune that Radhasoami Dayal has made or is making him fit to receive His mercy.

23. Perusal of scriptures is essential in every case for strengthening Saran (submission to His will) and securing internal help and mercy. If necessary, it is also proper to speak to a senior Satsangi, who is available, about the state of one's mind and to obtain his help.

24. He, to whom the company of Sat Guru is available, need not speak about the state of his mind to any one else. He should personally make his submission to Sat Guru Himself. He shall soon be benefited by His gracious and merciful words and kind glances.

25. What has been stated above, refers to the case of those who have earnestly devoted themselves to Parmáarth (spiritual regeneration) and who, adopting some how or the other the Saran of Radhasoami Dayal, perform the spiritual practices every day regularly, with great attention and care, and whose minds have been, more or less, affected by the sufferings in this world and the fear of Chaurási (the subtle eightyfour currents whose ramifications have constituted a network to entrap the spirit in

various grades and orders of life). But those, who do not perform the spiritual practice every day with regularity, who do it when they feel inclined to do so, and suspend it for sometime as they wish, or those, whose devotion and faith in the Charans (Feet) of Radhasoami Dayal are still superficial, and in whose minds the desire for worldly pleasures and revelry and gratification of senses is strongly ingrained, do not even become aware of this state and of the progress in their practices. They frequently ramble in thoughts at the time of Bhajan and Dhyan and are not even aware of it, or on becoming conscious of it, they do not possess enough strength or do not make any effort themselves to banish or partially remove the vagaries of their minds. Such persons are still in the grips of their worldly Karams (acts) and they knowingly create obstacles and difficulties for themselves, due to which they do not derive pleasure in spiritual practices, as they ought to. They are wholly under the thralldom of Karam, Kal, Mana and Maya. Sat Guru Radhasoami Dayal also does not pay much attention to them. If, in course of time, they become wiser and begin to perform spiritual practices and Satsang with care and attention, it would be well and good, otherwise at the proper time He will take care of them also, to the extent, He deems fit, but they will have to undergo some suffering. The reason is that such persons do not become careful and prudent without going through some suffering and without sustaining worldly losses caused by their carelessness and indiscretion. They do not pay attention to the

teachings of Sat Guru Radhasoami Dayal, nor act up to them. That is why, whenever it is His Mauj to reclaim them, this kind of (severe or hard) treatment is meted out to them, and it is then only, that they come to their proper senses and mend their ways for the future. Concomitantly with other worldly activities they begin to perform Parmārthī (spiritual) acts also earnestly and correctly. And thus their condition too, will gradually change for the better, and in course of time, they will also be made fit to receive His mercy. In other words, the grace of Radhasoami Dayal will also be showered on them, and as in the case of true devotees their protection and care will also commence.

26. Now it should be understood that this condition of exhilaration and depression of mind recurs in the case of all devotees. This is also a sign of mercy, for when bliss and happiness are experienced in Bhajan and Dhyān continually for some time, the mind exults and keeps cheerful, but when there occurs a depression in bliss, or the practice is not performed satisfactorily, or such urges and cravings of mind appear, as are seemingly obstructive, a sort of discontent and yearning comes to a devotee. Then he entreats and prays for mercy, and thereafter he again begins to derive a little bliss. The advantage that accrues from this is, that a sense of humility constantly remains in the mind of a devotee. Observing his own condition and the working of his mind he feels humbled and ashamed inwardly. The pride of superiority and of progress

in devotional practices does not enter his mind. A yearning for more and more bliss is kept awake. This leads to progress in Abhyás, but if a state of constant pleasure were to continue, the mind will halt at the plane it has reached, and no step forward would be taken, and thus there would be no further progress.

27. The longing and yearning for internal pleasure assimilate the bliss that has been secured. They help secure greater grace in future and lead the spirit forward. If such a state were not to supervene the mind would be satisfied with the amount of pleasure and bliss it has received and its further progress will come to a stand-still. A devotee should not, therefore, worry or despair much, when such a state comes to pass. He should rather expect more of grace and should exert himself to the best of his ability. He should direct all his efforts to performance of Bhajan and Dhyán properly and restraining and wiping out all undesirable and unnecessary cravings of the mind.

28. The cravings of the mind will surely arise to a certain degree, because, the more a devotee progresses the greater is the struggle he has to put up against Kal and Maya. Both of them would, in order to drag down a devotee, and place unnecessary hurdles in his way, produce fresh cravings of Kám (passion), Krodh (anger), Lobh (avarice), Moh (attachment) and Ahankár (ego) whose root, in fact, is in Trikuti. Therefore a devotee should, with reliance on the grace and mercy of Radhasoami Dayal, remove and reduce the evil designs of his

mind. If he errs and makes any mistake or gets involved in them and falls or slips, there need not be any worry or alarm. What is required is that he should again, with all care and alertness, continue his devotional practices vigorously and properly, and then by the grace of Radhasoami Dayal he will, gradually, crush the strength of both of them and will, one day, triumph over them.

29. The Mauj in bringing about such a state and in showing the strength of *Kál Ang* (propensities inspired by Kál) is, that a devotee may realise how powerful Kál and his agents are, and what ways and means Radhasoami Dayal employs to crush or undermine their strength and force, so as to give a fillip to the progress of His true devotees, and to reform them by having their minds and spirits purified and thus to make them fit to be located in the higher regions.

30. One who proceeds with Sat Guru Swarúp (Form of Sat Guru) as his guide will seldom be faced with such hurdles. Nevertheless Kal and Maya will show their strength and power to a certain degree but will themselves be afraid of the devotee. By the grace of Radhasoami Dayal all impediments will be easily removed and overcome and the devotee will gradually surmount them all one day and will attain his original abode.

31. All Satsangi Abhyásís should understand the exact import of the hymn quoted below and should, as far as possible, try to act up to what is said therein. To the best of their ability, they should

conform to the Mauj of Sat Guru Radhasoami Dayal.

TRANSLATION OF A HYMN FROM SAR BACHAN POETRY

(1) Conform to the Mauj (will) of the Guru. Comply with the pleasure of the Guru, dear friend.

(2) Whatever the Guru does, consider it to be in your interest and whatever the Guru orders, follow it with care and attention.

(3) Adopt the attitude of gratefulness; pleasure and pain, He apportions to you with some object.

(4) Admonition and chastisement are, in fact, marks of His affection; look upon all the pleasures of the senses as a disease.

(5) What else can I say ? I am grateful to Him every moment. Except Him (Guru) there is none who can do anything.

(6) Let not troubles afflict you, nor pleasures satiate you.

(7) Do not forget Him at any time. Rely on Him amidst pleasure and pain.

(8) Guru and Shabd are the true friends. There is none else, and keep them in your mind.

(9) Guru is Sat Purush and the Creator, He would one day steer your ship across.

(10) Except Him there is none in this world; sacrifice your mind and spirit at His altar.

(11) He always does what is to your good; He is the protector of your mind and body.

(12) Keep Him in your heart gratefully; He would completely remove all your troubles.

(13) What is He to do when your own mind is so worthless; you do not give up currents of venom (sensual pleasures).

(14) Again and again you fall a prey to pleasures. You do not listen to His beneficent advice.

(15) This is why you are penalised; even then you do not listen, imprudent as you are.

(16) Put up with whatever befalls you. Go and pray to the Guru.

(17) Run and cling fast to Him; He alone would help you.

(18) Besides this, there is no other door to knock at. Be alert. Carefully cling to His Feet.

(19) You have committed sins day and night; you did not act up to the advice of Guru.

(20) Hence you get pain and afflictions; it is He alone, who will rescue you.

(21) Be with Radhasoami; then only will you gain access to the inaccessible Shabd (Spiritual Word or Sound).

Discourse 42

SELF-RELIANCE AND SELF-SURRENDER

1. Those who have joined Satsang, i.e., those who have accepted Radhasoami Faith, fall into two categories.

2. Firstly, those who apply themselves to the performance of spiritual practices, and in whose

mind there is intense longing for the Darshan (beatific vision) of the Charans (Holy Feet) of Radhasoami Dayal and who wish to experience, while living, the joy and bliss of Shabd and Swarúp within themselves. Such persons perform the enjoined spiritual practices of Sumiran, Dhyan and Bhajan, two, three or four times every day regularly and punctually and exercise vigilance and control over their minds and Indriyas, so that they may not be carried away by any impulses, urges and thoughts of worldly pleasure at the time of Abhyás (devotional practice). They indulge in worldly activities and the pleasures and enjoyments of the senses only to the extent it is necessary and as far as practicable, with propriety and moderation. They seldom allow unnecessary desires for wealth, progeny, name and fame and pleasures and comforts of the body and the mind, to arise. As far as possible, they act, internally and externally, in conformity with the precepts of Sat Guru, Radhasoami Dayal.

3. Secondly, those who have surrendered themselves or those who entertain love and faith in the Charans of Radhasoami Dayal and His Satsang. Having understood the tenets and practices of the Radhasoami Faith, according to their own light, they also perform these practices as far as they can do so with ease. Acknowledging Radhasoami Dayal as omnipotent, merciful and munificent, they have accepted the protection of His Charans (Feet), according to the degree of their own love and faith, and look forward to their salvation and

gradual deliverance from the trammels of Kal, Karam and Maya, relying on His Mercy and Mauj. Thus placing reliance on His discourses, which are full of promise and mercy, they feel complacent, with a firm faith and belief, that Radhasoami Dayal, by His own grace, would gradually, but surely, effect the salvation of all those who have taken the shelter and protection of His Holy Charans and of His Satsang. They do not feel much uneasiness or impatience for getting His Darshan internally or securing more of joy and bliss in their Dhyān and Bhajan. Hence they do not put in enough effort and exertion in their devotional practices.

4. The condition of persons of the first category, i. e., those, who devote themselves to the performance of the spiritual practices, is always improving. They go on making progress in their devotional practices day by day. So their mind sometimes feels exhilarated on securing joy and bliss within. At other times it feels morose and sad in consequence of decrease in internal bliss. Since they are always watchful of the working of their mind and Indriyas and of the secret hand of the mercy of Radhasoami Dayal, their mind sometimes feels a little joyous and at times somewhat despondent. They are always anxious, in a greater or lesser degree, for their redemption and salvation.

5. The persons of the second (latter) category, i. e., those who have accepted the Saran, lay the burden and care of their salvation at the Charans (Feet) of Radhasoami Dayal with full

trust and reliance on His mercy. They are always, more or less, free from anxieties. They do not feel troubled as do those who are engaged in the performance of devotional practices. If they ever experience such feelings they do not bother and worry much. Due to the preponderance in their minds of reliance on mercy, worry and anxiety do not disturb them much, under these circumstances.

6. Persons of this category far outnumber those who apply themselves earnestly to the performance of devotional practices.

7. Those, who have accepted the Saran, do not also care much to watch and control their minds and Indriyas. They exercise only nominal restraint on their conduct in the world, its activities, and the pleasures and enjoyments of the senses. But, as far as possible, they continue to increase their devotion and faith in the Charans of Radhasoami Dayal and His Satsang. They go on making their Saran (attitude of complete submission) firmer and stronger, on hearing about the mercy of Radhasoami Dayal and observing how it has worked in their case both internally and externally.

8. It is the pleasure of Huzur Radhasoami Dayal that all Jivas should be protected and looked after, in all respects. Those, who perform spiritual practices, are His grown up children, while those, who absolutely rely on Saran, are the minor ones. He helps both; but He takes greater care of the latter who having given up all reliance on their efforts, depend entirely on His mercy.

9. The love and faith in the Holy Feet of Radhasoami Dayal borne by those, who are earnestly engaged in the devotional practices, are very deep and strong. That is why they are not perturbed under any circumstance. Their Saran is of a high and profound order and therefore it remains the same and ever strong in the face of all odds, whatsoever. They not only achieve their own emancipation, but also help others immensely in the matter of their salvation, more particularly those, who lean solely on Saran.

10. In the face of heavy odds, those who depend on Saran only, falter on account of their frailty. But Radhasoami Dayal, by His grace, either directly or through those, who perform spiritual practices, succours, protects and takes care of them. By gradually rescuing them from the snares of worldly pleasures and enjoyments also, He purifies them. He accords greater strength to their devotion, faith and Saran after every step.

11. It behoves all Jivas to join the Satsang of Radhasoami Dayal somehow and accept the Saran (protection) of His Charans (Holy Feet). Then Radhasoami Dayal will protect and take care of them in every way, whether they are fit to perform the devotional practices or only fit to take Saran. Radhasoami Dayal, by extending His protection and care in every way and by augmenting their devotion and faith in His Feet day by day, will, sooner or later, take them to their original abode one day. There they will enjoy the supreme bliss. Thus delivering them from the pleasures and pains of

the body and cycle of births and deaths He would make them immortal and bestow on them the supreme ecstasy of His Darshan in His own mansion.

12. Those who engage themselves in the performance of devotional practices should always take care that every day their spirit goes on ascending inwardly by means of their practices. And those, who depend entirely on Saran, should take this much care that their firm faith that Radhasoami Dayal would positively, by His grace, pilot their ark safely across, is not shaken in any way. Persons of both categories should try and take care that their love and faith in the Feet of Radhasoami Dayal continue to increase and get strengthened every day and their mind and heart should, as far as possible, feel disgusted with the world, its pleasures and objects day by day.

13. If persons of both these categories can succeed in taking this much care, then there is no doubt that Radhasoami Dayal, by His own grace and mercy, would enable them to achieve their objective with comparative ease, according to their deserts and would finally conduct them, by stages, to His supreme abode.

Discourse 43

PRINCIPAL IMPEDIMENTS WHICH OCCUR DURING SPIRITUAL PRACTICES AND THE MEANS TO GET OVER THEM AND MAKE PROGRESS IN ABHYAS (SPIRITUAL PRACTICES)

1. This discourse is intended for those, who

having joined the Radhasoami Faith, are earnestly performing the spiritual practices. This would enable them to know what they should do whenever they derive very little bliss in Bhajan and Dhyan or when their mind wholly revolts.

2. Whenever the resonance of Shabd is not clearly or not at all audible in Bhajan, the practitioner should perform Dhyan while sitting in the same posture. But if even then the sound is not audible within a short time or is not distinct, he should get up after performing Dhyan and should perform Bhajan at some other time. If the sound cannot be perceived even then, he should perform Dhyan as before and repeat the practices in the same manner every day till the sound becomes audible. Within three or four days or in a week or two, the sound will certainly become audible, in some measure, by the grace of Radhasoami Dayal.

3. When a devotee sits in Bhajan, and the ramblings of mind, or worldly thoughts, arise and cause disturbance, the proper course for him is to switch over to Sumiran and Dhyan forthwith, while sitting in the same posture. If he is able to concentrate his mind on Dhyan, the ramblings would disappear. But if the mind persists in giving rise to thoughts, he should discontinue the practices of Bhajan and Dhyan and begin to perform the practice of Sumiran, uttering the Holy Name repeatedly either silently or aloud or in the manner, described in Discourse 39 for an hour or three quarters of an hour with his eyes closed and with his spirit, mind and sight concentrated at Sahas-dal-kanwal. In

this way, he would certainly derive joy in Sumiran and his mind will also become quiescent. Afterwards it will be upto him whether he performs Dhyan or Bhajan. In case, he is satiated or he does not feel like continuing the practice at that time, or cannot then spare more time for the devotional practice, he may discontinue the practice and get up.

4. When one engages oneself in Sumiran and Dhyan but the mind feels disinclined, or worldly thoughts crop up unnecessarily or the impulsive urges of Kam, Krodh, Lobh and Moh appear, then also the right course is to perform Sumiran continuously in the manner laid down in Discourse 39, either silently or audibly for an hour or three quarters of an hour. Some pleasure is sure to be felt in this way. The mind will become tranquil and feelings of love and devotion will also be engendered to a certain extent. Then one may again perform Dhyan or after doing that much, he may get up.

5. If the mind frequently feels disinclined and indifferent towards Bhajan and Dhyan and raises worldly thoughts, then the same remedy should be adopted, i. e., one should, for a week or two, utter the Holy Name with resonance for an hour. Some purity of mind will thus be attained and some joy will also be experienced, and then it would be possible to perform Dhyan and Bhajan somewhat correctly. When one is able to derive some bliss in both of these practices and the mind begins to concentrate, one may suspend the practice of Sumiran with resonance or may continue to do so for an hour only once or twice in a week.

6. The efficacy of the Holy Name is very great, but without knowing the secret and the correct method through proper initiation, this practice will do no good, or the benefit derived will be superficial and unstable.

7. When the mind is concentrated in Sumiran and at the same time some sound is heard or light is perceived or rapturous bliss is felt, it should be considered to be true association with Shabd or Sat Guru, for all these forms, i. e., bliss form, sound form and light form are the manifestations of Sat Guru, and it is to be remembered that attaining any one of these is a proof positive that one has contacted Sat Guru and Shabd, and that the devotional practice (Abhyás) has been correctly performed.

8. If at the time of Bhajan, the sound is heard as coming from the left side, the practitioner should try to concentrate his attention upwards, and relax the pressure on the left ear, or not to press it at all or he may remove his thumb from the left ear. The sound will then gradually be perceived as coming from above, from the centre between the two eyes and he should concentrate his attention at that point.

9. Even then if the sound continues to come from the left side, a devotee should, while sitting in the same posture, begin to perform Sumiran and Dhyan and should try to concentrate his mind and spirit upwards at the second or third stage. It is expected, that thereby the direction of the sound will be changed after a short time, provided that no

worldly thoughts crop up. The sound will thus be audible as coming from above or from the right side. Attention should be completely diverted from the left ear.

10. If, in spite of the above measures, the plane and direction of the sound do not change, a devotee should get up after performing Sumiran and Dhyan as usual, and as long as sound continues to come from the left side, he should daily perform the practices of Sumiran and Dhyan, while seated in the posture of Bhajan. It is hoped that within a few days, by the grace of Radhasoami Dayal, this condition will change, i. e., the sound will begin to come from above or from the right side.

11. Whenever at the time of Bhajan, so much pain is felt in legs and calves that it is not possible for a devotee to sit, he should firmly rest both his elbows on his *Bairāgin* (a wooden T shaped appliance) or on his bed and sit in the Persian fashion, kneeling down and then sitting back on the heels, like a camel, with calves pressed. Surely the feeling of strain or pain will subside and it would be possible for the mind to concentrate on Bhajan and Dhyan, to a certain extent, and it will enjoy some bliss. But if he does not feel comfortable even in this posture, he should get up and walk for five or six minutes. When the pain has subsided, he may sit again in Abhyas, as usual. But if he cannot even then sit comfortably, he should discontinue Bhajan and Dhyan at that time, and should get up after performing Sumiran for a short time. He should sit in Bhajan and Dhyan at some other time.

12. This pain in the calves is caused by the curling up and withdrawal upwards of the spirit current. When the spirit is thus withdrawn from the calves, the nerves begin to languish for it. In course of time, the nerves will get accustomed to bear the strain of the withdrawal of the spirit current. Then pain will also be decreased and no inconvenience will be felt in Abhyas.

13. Sometimes it so happens that during Bhajan, hands, arms, calves and legs get benumbed, i. e., become unable to function properly and sometimes the fingers become so numb that they slip off their position. One should not be alarmed at this. If it is possible to continue Bhajan even after the fingers have slipped, one should go on performing Bhajan, as best as possible. If the sound cannot be heard any more, one should perform Dhyān at that time. After finishing Bhajan, one may stretch out one's arms and legs for a short time and relax and then get up and walk a little. All the parts of the body will thereby become normal again.

14. The benumbing of hands and legs is also due to the withdrawal of the spirit current and it is a sign of successful performance of Bhajan, as the real value and benefit of true Bhajan is that the mind and spirit may be drawn up from below.

15. Sometimes, during Bhajan or Dhyān, the practitioner loses consciousness, as a result of overpowering drowsiness, very much like sleep. This obstacle is technically termed as 'Laya'. The drowsiness is technically termed as 'Tundrá', which

is an intermediate state between wakefulness and sleep. This occurs occasionally in certain cases in the initial stages of devotional practices. When a devotee feels drowsiness or stupor setting in, he should at once get up and walk ten or twenty paces. When lethargy has been shaken off, he should again sit in Abhyas. If there is excessive drowsiness, he had better wash his face and then recommence his practices, and if necessary, he may internally perform Sumiran, concurrently with Bhajan. In this way all obstacles will be removed before long.

16. Besides 'Laya', there are three more obstacles which disturb a devotee at different stages. They are 'Vikshep', 'Kasháya' and 'Rasá-swáda'. Their meanings and methods to remove them are given below.

17. 'Vikshep' means sudden distraction of attention or violent jerk during Bhajan or Dhyán, e. g., somebody calls loudly and rouses a devotee or shakes his body, or some strange urge abruptly arises and turns him away from Bhajan and Dhyán or he feels a creeping sensation like crawling of a worm or a prickly sensation like the bite of an ant, and he is compelled to discontinue Bhajan abruptly in order to get rid of them. The remedy for this is that the practitioner should warn those in close contact with him that no one should call him loudly at the time of Bhajan and Dhyán. If there is any necessity, they should call softly or touch his feet gently so that he may be roused.

18. As far as possible, a devotee should not allow himself to be diverted from his Bhajan under

the influence of any urge of the mind. In other words, he should not relax his vigilance. A devotee has to face these obstacles for a time only. Later on, as his practice progresses and he becomes proficient, it will become easy for him to remove these obstacles. He will not be very much disturbed by them.

19. 'Kasháya' means thoughts about the things of the past lives, which the practitioner has neither seen nor heard of in his present life.

20. These thoughts appear as ramblings of mind and do not disappear without producing their effect for some time. But in the case of a devotee, who performs his practices eagerly and with feelings of love and devotion or has Guru Swarúp as his constant guide in the course of practices, these obstacles cannot cause much disturbance. It would, therefore, be advisable to perform Dhyán also concomitantly with Bhajan whenever such thoughts present themselves. They will then disappear shortly.

21. 'Rasá-swáda' means to feel happy and satiated on getting some bliss and consequently to have no more inclination for further devotional practices or to become a little listless.

22. Whenever such a state comes upon a devotee, the remedy for removing this obstacle is that he should suspend Bhajan for about five minutes and should sit with stretched arms and legs or should get up and walk ten or twenty paces. If he does so, the obstacle will gradually be removed.

23. Sometimes it happens that a devotee feels pain in his eyes or fore-head at the time of Bhajan. In that case he should discontinue Bhajan and Dhyān and allow three or four hours to pass before he does so again. If possible, he should take rest for an hour or two. This would remove the pain.

24. This pain occurs when a practitioner forcibly draws his mind and spirit (attention) upwards, or when he draws the pupils of his eyes upwards and continues to force them up. This is not desirable. A devotee should perform this practice slowly and gently and he need not apply much pressure, because it forces blood upwards and the accumulation of abnormally large quantity of blood in the blood vessels causes pain.

25. A devotee who receives joy and bliss during Bhajan and Dhyān in proportion to his desire, and in an increasing degree from day to day, should, before commencing his devotional practices, make up his mind that he would then perform his Abhyās for one, two or three hours, as the case may be, and would thereafter do such and such work. In this way his mind and spirit would, of themselves, come lower down at the appointed time, and the devotional practice would also be completed.

26. If in the case of a devotee, Shabd becomes audible sometimes, and disappears after a few days, but reappears after some days, his own past or present Karams and thoughts are responsible for it, or it is so because he does not perform the practices every day as a rule, i. e., discontinues them occasionally.

behoves every one to observe and scrutinise his own condition and to take proper measures to remove the defect or deficiency which he finds in any of the above noted matters. He should pray now and then for forgiveness, grace and mercy. He should take care and be cautious in future, as far as possible. Then these defects will, by the grace of Radhasoami Dayal, be removed gradually. The faults will also become less frequent and concentration and bliss in devotional practices will go on increasing coresspondingly. Eventually he will attain unmixed bliss after undergoing purification. He will himself notice his progress every day.

29. If a devotee is unable to have Darshan of the Swarúp (Holy Form) in his practices of Dhyan or secures a glimpse only occasionally, he should not despair nor should he jump to the conclusion that there is something seriously wrong with his practices. He should, instead, try to concentrate his mind and spirit at the right spot and should keep on contemplating. By and by, he will be able to concentrate his mind and spirit at that spot and some bliss will also be felt. If, in spite of his best efforts, he is not able to achieve any concentration and bliss, he should know that there is deficiency in his own love and ardour; for, had there been love for the Holy Feet, the very thought of it, would have resulted in the elevation of the current of his mind and spirit towards that spot and he would have surely experienced bliss in the course of his ascension. A devotee should, therefore, perform Dhyan with love

and avidity, and if the feeling of love is wanting, he should try to engender the same to a certain extent by calling to his mind the magnificence and mercy of Radhasoami Dayal. By doing so over and over again, he will begin to derive some bliss in Dhyān, and the Holy Form will also appear occasionally during his practices; if not during practice, it would certainly appear in dream now and then. A devotee should consider it to be a true and unmistakable mark of grace and mercy. His devotion and yearning would also receive an impetus, as a result of such Darshan.

30. A devotee should go on making progress in his practice of Dhyān by stages in the manner described above. That is to say, he should first contemplate at one centre for a year or so, and likewise, at the second centre subsequently, and so on till he is able to exalt his spirit up to Daswān Dwār or Sat Lok, and station it there. In this way, the trodden path upto these centres would become smooth for him during his life time and after making a sojourn in those high regions, his spirit would enjoy the bliss and beatitude of still higher regions, through its subtler essence or phase.

31. If a devoted practitioner so wishes, he may, from the very beginning make it a practice to concentrate his mind and spirit and perform Dhyān for a short time at all centres one by one right upto Sat Lok every day. Whenever he recites or listens to Shabds (hymns) containing internal secrets and descriptions of the different stages in those hymns, he should contemplate the Holy Form at the

successive centres within himself with concentration of his mind and spirit. In this way, the recital will become very enjoyable and his practice of Dhyān at every centre too will soon become more and more mature and progressive and the path for his Dhyān right upto Sat Lok will open up all at once. If he performs Sumiran also concurrently with the practice of Dhyān, there will be no obstruction caused by the vagaries of mind. But successful and smooth practice of this kind is not at all possible without consummate love and ardour.

Discourse 44

EASY PRACTICE OF THE EASY MODES OF DEVOTION IN RADHASOAMI FAITH

1. The modes of devotion (Sumiran, Dhyān and Bhajan) taught in the Radhasoami Faith are easy and their practices too are easy. The practices essentially consist in changing ardently one's attention.

2. Ordinarily, the attention of all human beings tends to flow through the sense organs towards the world and its objects; the modes of devotion consist in eagerly changing the direction of attention upwards within oneself on the same principle, after getting initiated into the secrets of the True Abode, i. e., the Region of Radhasoami Dayal.

3. It has been stated in the previous discourses that the whole creation is composed of currents, many of which are so subtle that they can neither be seen nor touched, e. g., the currents of sight,

sound, smell, etc. At the extremely coarse level of creation, these currents have assumed the forms of fluids, blood, nerves and veins. This condition is quite clearly observable in the various parts of the human body and flesh; and in the case of trees, in their branches and bark. All branches and their fibres, and all nerves and blood vessels in the human body are like hollow tubes through which subtle currents flow.

4. Whenever an impulse arises in the mind, i. e., some desire appears, a commotion first takes place within and then it heaves like a tide and its current flows to the appropriate Indriya (sense organ), whose functioning is necessary for the fulfilment of that desire. The current then emerges through that Indriya and engages itself in the desired object or activity. Likewise, all functions of the human body and of this world are carried on by means of currents. For carrying on the internal activities of the body these motor currents flow to every part of the body. For external activities, they flow outwards through the orifices of the Indriyas. All such currents are debited on the expenditure side, as none of them returns to its reservoir.

5. If it is argued that though the out-going currents do not return, yet there are innumerable currents from without, which flow in through the Indriyas, it is admittedly true. But it should be noted that the in-coming currents are of a very low order and coarse, and spiritually very feeble, as compared to the out-going ones, and they cannot compensate for the loss, as they mostly emanate

from material objects or from a lower plane of spirituality. Those currents which are imbibed from the elements without are, of course, of some help to the constituents of the physical body, but the spirituality of the spirit entity gains nothing from any of these currents.

6. Body, mind and Indriyas also derive very little sustenance from the in-coming currents. Prán (vital air), of course, derives a good deal of help from the fresh air outside. The fresh air removes the denseness and impurity of Prán and lends it freshness, and refreshes the mind also to a certain extent. Food and nutrition are not dealt with here.

7. It is necessary to mention here that there is concentration of spirit in a high degree at the planes of Indriyas when a delicate and subtle piece of work requiring a good deal of cogitation and intelligence has to be done, because without the help of the spirit current, nobody can perform any work, more particularly a work which requires intelligence and concentration. Of the in-coming currents, only a few are spiritual and all the rest are of depleted spirituality.

8. The in-coming spiritual current referred to above means the help received from a personage having greater fund of spirituality, i. e., greater intelligence.

9. In Parmarth Sant Sat Guru and Sadh are supremely spiritual personages. The amount of strength and vitality that mind and spirit derive from them is beyond description. The true votaries

of Parmarth, who are known as ardent lovers and devotees, know full well what incalculable joy and happiness they experience, when they are having Darshan and are listening to their discourses in Satsang.

10. Currents flow from the mind in the direction in which attention is diverted. The greater the intensity of a desire, the greater will be the strength and force of the currents, which issue forth and engage in the necessary and proper functioning, which are conducive to the fulfilment of that desire.

11. Similarly, if an earnest desire for Parmarth arises in the mind of an individual, and he is initiated by Sant Sat Guru or Sadh Guru or a Satsangi into the secrets of the True Abode, of the supremacy of the True and Supreme Being, Radhasoami Dayal, of the inner path and the various stages, and the modes of proceeding on that path, then the current of attention will necessarily originate concomitantly with the desire, and will begin to flow upwards within a devotee. It will definitely rise up in some degree to that stage which he had fixed upon as his first objective. He will surely enjoy some bliss in the course of ascension, i. e., he will feel lighter and more tranquil to some extent. But this will happen when no other current springs within, i. e., no thought about this world or his physical body appears. Otherwise the current leading upwards will fall down and a fresh current in conformity with the outward thought will flow downwards or outwards and the Parmarthí joy and bliss would disappear forthwith.

12. From the above explanation it would be clear how easy is the Abhyás prescribed in the Radhasoami Faith, which consists only in changing the attention and its direction.

13. People apply great attention to those things, which they want to do according to their desire. But in worldly activities the currents of mind and spirit flow outwards and constitute expenditure. If the same persons realise the value and importance of Parmarth, and the need for attaining it and sincerely desire it with some faith, their attention would turn upwards within themselves, according to the teachings of the Radhasoami Faith. The currents of their mind and spirit would, then, in the natural course, flow upwards. Peace and tranquillity would certainly be attained by the generation and ascension of these currents. The higher they rise the greater will be the joy and bliss every day. A devotee would one day reach his True Abode, attain supreme bliss and would become immortal. He would witness the gradual process of his own true salvation during his life-time.

14. To devote attention to worldly activities, thoughts and desires is called *Swáarth* (material gain). This causes pain and pleasure of the body and sufferings of recurrent births and deaths. To direct the attention within towards the Original Abode, with a desire for spiritual regeneration, is *Parmáarth* (spiritual gain). This results in the deliverance from pain and pleasure of the body and of the world every day, complete emancipation from the cycle of birth and death, and the attainment of the

ever-lasting bliss at the Feet of Radhasoami Dayal, and securing more and more of joy and bliss of the higher regions daily.

15. Parmarth is not a novel affair. It consists in directing attention inwards for the salvation of the soul, just as attention is directed outwards for worldly activities.

16. Every body knows how to act with attention. It need not be taught. All that one has to do is to direct one's attention inwards, after knowing the secrets in regard to the modes of practices. It is then possible to achieve everlasting bliss and to be freed from pain for ever.

17. The difficulties that arise in spiritual practices are due to the lack of faith, earnestness, longing and attention. One is not able to attain the maximum of bliss during devotional practices, because of the old habit of being occupied with worldly thoughts at the time of Parmārthī activities. In that case Parmārthī desire and eagerness and naturally the attention are also meagre. Just as worldly activities to which little attention is paid, are not satisfactorily performed so also is the case with Parmārth. If desire and attention are meagre, the spirit-currents will naturally be feeble and tenuous and will again and again descend down ^{due} to the interference caused by worldly thoughts. In these circumstances, Parmārthī practices will not be performed successfully, as they ought to be, i. e., maximum bliss will not be achieved, nor will there be any earnest longing.

18. Parmārthī Jīvas should, therefore, exercise all possible care and caution in directing their attention inwards at the time of spiritual practices. As far as possible, they should not allow worldly activities to run simultaneously with the Parmārthī activities. They should try to perform their spiritual practices properly with the help of Satsang of the Sant Sat Guru and the discourses and Bānīs (books of hymns). They should strengthen their attitude of Saran (self-surrender) towards the True Father and Supreme Lord, Radhasoami Dayal. If they do so, they would make greater progress every day towards the achievement of their objective, as a result of His grace and mercy and their own efforts and endeavours. Their faith and devotion would also keep on increasing and their work would be rendered much easier. So long as their devotion and faith are superficial, difficulties would arise in the course of spiritual practices. And when these get strengthened, the practices would become easier day by day and joy and bliss will continue to increase and one day the task will be accomplished.

Discourse 45

QUESTIONS OF A SATSANGI AND THEIR ANSWERS

Question 1. Does a child breathe in the womb ?
If it does, how does it manage it ? If it
doesn't, where and in what condition does
it live ?

Answer. A child does not breathe in the womb.
Its spirit entity is located at Sahas-dal-

kanwal in a state of Samádhi (conscious absorption). It gets the Darshan of Jyoti (Flame) and listens to the Shabd of that region.

Question 2. Some people say that a child feels hungry and thirsty in the womb in the eighth month and it receives an extract of cereals for nourishment. If it is true, there must be formation of some faeces also. Is this correct or not ?

Answer. When the body of a child grows and develops in the womb, its constituents are supplied by the blood of the mother. When the foetus is fully developed, it derives the extract of mother's food for its growth and strength through placenta. In the process of its assimilation a very small quantity of faeces is produced which goes on accumulating in the colon. When a child is born, the mid-wife takes out some faeces from the rectum with her finger.

Question 3. It is said that a child remembers all about its past lives while in the womb, but forgets it all at the time of its birth. How far is this correct and why does it forget ?

Answer. Since the seat of the spirit entity of a child in the womb is in Shas-dal-kanwal, the incidents of all its past lives are as clear as a mirror. It makes a firm resolve then that it would do nothing but Bhakti at the Feet of the Supreme Being. But when its spirit descends to a lower plane in the

body at the time of birth, it forgets all those promises in the enveloping darkness of Tamo-guna. After coming into the world, its temperament and habits develop in conformity with the associations that it meets with, on account of its past Karams and in accordance with the mental make-up, that is native to it. And it acts and behaves accordingly.

Discourse 46

DETAILED ANSWERS TO QUESTIONS IN PARA 7 OF DISCOURSE 38, GIVEN FOR THE BENEFIT OF SATSANGIS.

1. Question : Who has brought into being this creation of pain and pleasure, and with what object ? What useful purpose does it serve ?

Answer : Kal Purush has brought into being this creation. It was his desire to bring into existence a creation like that of Sat Lok and to reign over it. He, therefore, obtained the permission of Sat Purush and created his own universe, comprising three Loks (regions) in the lower regions where there was an admixture of refined and coarse Máya (Matter) with Chaitanya (spirit). Here, due to the admixture of Maya, i. e., Tamo-guna (of which material the bodies of Jivas are composed), pain and pleasure are inevitable. Jivas perform both good and bad Karams (actions) and they have to bear the consequences thereof. So long as

the Jiva is in Pind (body), he cannot do without Karams (actions). Owing to his company and associations, he makes very little distinction between good and bad, when performing any action (Karam) according to his own desire and needs, under the pressure of Rajo-guna and Tamo-guna.

2. If one enquires how the three Gunas were created, then it may be stated that the spiritual current coming from above mingled with Maya (Matter) at Trikuti and formed into three currents, viz., (i) the current of spirit, i. e., Sato-guna, (ii) the current of spirit mingled with Maya (Matter), i. e., Rajo-guna and (iii) the current of Maya, i. e., Tamo-guna. It may be noted that the admixture of Maya (Matter) is more or less present in all the three currents at this plane and in the planes below, but in Sato-guna spirit predominates, in Rajo-guna both are evenly balanced, and in Tamo-guna Maya (Matter) predominates. Jivas born in the cycle of Sato-guna were contented, tolerant and Parmārthī (religious minded). Those born in the cycle of Rajo-guna were pleasure-seekers, fond of pomp and show and of name and fame. They were intelligent, strong, straight in their dealings, a little inclined towards Parmarth. And those born in the cycle of Tamo-guna were comparatively slow-witted, indolent, lazy, covetous and indifferent to Parmarth. Another predominant trait of their character was that they worked less and with little effort and attention, but were always out to partake of the

fruits of the labour and efforts of others. Hence they were more inclined towards wrong. Others also retaliated. Thus in course of time both good and bad actions became prevalent in this world and people began to reap the fruits thereof. They gave rise to such Karams in the succeeding lives as well.

3. The beneficent object of this creation is that the Chaitanya (spirituality) that lay dormant and in a comatose condition covered with Maya (Matter) in the lower regions, was separated from the enshrouding layers by the action of the spiritual currents which descended from Sat Lok and was further installed in the bodies or covers evolved out of the self-same layers of matter, and the dormant potentialities of spirits were kindled and rendered kinetic. Thus it was made possible for the Jivas to witness the glorious spectacle of the omnipotence of their Original Source and Reservoir, i. e., the Supreme Being and to use and enjoy the various objects that He created. They further got an opportunity to know their Creator and thus secured His Darshan (beatific vision) through the mediation and help of the Sat Guru. In other words, they got an opportunity and the material to translate their spirit from the lower regions to the higher regions and to enjoy the supreme bliss there. Had Kal Purush and Maya not been evolved, the creation of Triloki below Sat Lok would never have come into existence and the Chaitanya (spirituality) of these regions would have remained unconscious for all time.

4. Question : The pleasures and enjoyments created

in this world must be with the object of being enjoyed. Why are the Jivas, then, penalised for securing and enjoying them and are subjected to birth and death in the higher and lower orders of life ?

Answer : The Supreme Being was pleased to create the pleasures of this world through the agency of Kal Purush and Maya for the benefit of His dear devotees and adorers. Such people first offer these objects of pleasure to the Supreme Being (whenever He manifests Himself as Sat Guru in this world) or they make an offer of those things to his lovers and devotees. Thereafter they make use of and enjoy them as Prashád (sanctified objects). As a recompense for such devotion and adoration, they receive His Grace. Their love and devotion increase daily and they get more and more endeared of the True Supreme Being.

5. Due to such loving devotees, the worldly-minded people also are enabled to partake of the enjoyment of such pleasure-giving objects. But they prepare such things for themselves and their families and enjoy them with extreme fondness and attachment. They do not want others to share with them, and they become jealous of each other on account of those objects of enjoyment. Sometimes they even engender animosity and do wrong to one another. They are so strongly tied to these pleasures and enjoyments that they look upon them as the only source of their happiness. If any body tries to wean

them from these pleasures, they consider him to be their enemy. Acquisition of such pleasures makes them extremely proud, careless, indifferent and hard-hearted. Consequently they forget their Original Abode and the Supreme Being and get farther and farther away from Him. They reap the fruits of their actions in the higher and lower orders of life.

6. Had the worldly people, too, carefully and assiduously offered these objects of enjoyment to the Supreme Being and His devotees, and then used them as Prashád after distributing among themselves, instead of drifting farther and becoming unhappy, they could obtain the mercy of the Supreme Being and come nearer to Him and attain supreme happiness.

7. It is evident that all pleasures appertaining to mind and Indriyas (sense organs) are material. Whosoever has a keen desire and attachment for them, would, on account of his ties with them, go on descending into forms of life, comparatively low, still low and extremely low. In this way the pleasure-seekers and hedonists harm themselves by their ignorance and wilfulness.

8. Question : Why and on what principle has this world been created where some are happy, others unhappy; some rich, others poor and destitute ? Why have all not been created alike ?

Answer : In Dayal Desh, i. e., Nirmal Chaitanya Desh (purely spiritual region) whose limits extend as far down as Sat Lok and wherein Kal and Maya have no access, the creation

in each Lok (Sphere) is uniform and all *Hansas* (celestial beings) have similar forms and enjoy identical bliss. But in the domain of Maya, which includes the creations of Brahmánd and Pind, gradations and variations took place according as Maya (Matter) resolved by degrees into refined, subtle, gross and crude strata. In the region of refined and subtle Maya, happiness exceeds suffering, while in the region of gross and crude Maya, suffering and unhappiness outbalance happiness. Sato-guni Jivas are very happy, Rajo-guni are less and Tamo-guni are still less happy or very unhappy. On the basis of Karams (actions), the differences between degrees of happiness and unhappiness have gone on accentuating. Hence the disparity among them has widened.

9. This is the nature of the constituents of Maya in Trilokí. But even this condition is fraught with mercy for the creation here. Suffering lessens to some extent the carelessness, ignorance and indolence of those, who are exceedingly Tamo-guni, i. e., engulfed in darkness. For the future, they are either made more deserving of happiness, or, according to their Karams, are saved, to some extent, from that amount of pain and suffering which would be their lot.

10. Although many Jivas are very unhappy in this world owing to varying degrees of Tamo-guna, yet their carelessness and imprudence have become

so inveterate that, if means are suggested to them for getting rid of their unhappiness and for securing greater happiness, they turn a deaf ear. They do not want to act up to them and prefer to continue in their existing condition.

11. Question : Why does the Supreme Being, who is so gracious and merciful, permit such calamities and hardships as famine, epidemics, etc., to befall the Jivas ?

Answer : The True Supreme Being is Ever Merciful. But the affairs of the creation of three Loks have been entrusted to Kal, i. e., Brahm. He deals with every one according to his actions.

12. When the Jivas behave mostly in an utterly worldly way, forget their Lord and dissipate all their attention in pleasures and enjoyments, in sustaining and nourishing their bodies, and consequently descend into lower forms of life in large numbers, the Supreme Being graciously ordains famine. At that time the condition of all Jivas, including animals, undergoes a change in consequence of starvation, thirst, anxiety, misery and worry. They fall into a state of exhaustion and inanition of mind and Indriyas (sense organs). This diverts their attention upwards and inwards. In this way, their mind and attention cannot help being drawn up. Their spirit is awakened to a certain degree. The planes of consciousness of all spirit entities change, i. e., they are translated from the lower planes to the higher ones. All Jivas of various grades are thereby benefited in some

measure, i. e., they are located in a region of greater happiness.

13. This is an unmixed mercy. The difference lies only in this that those who think and weigh, follow the precepts and behave correctly in this world, gain higher status easily, while those who carelessly, imprudently and fearlessly wallow in pleasures and indulge in them with extreme attachment, come to their senses after undergoing due suffering and torture.

14. This applies to epidemics also. When Jivas with very bad Karams happen to be present in large number at the same place and time, they suffer from some common and serious disease and die almost at the same time. Due to such sudden and quick deaths, other Jivas grow apprehensive. The fear of their own death, makes them think of the Lord and they try to improve their behaviour to some extent. Some agnostics begin to believe in the existence of God and their conduct and behaviour improve a little and their plane of consciousness, i. e., spiritual status gets raised.

15. During famine and epidemics, many Jivas perform charitable and philanthropic acts and thereby become entitled to greater happiness. Yet others, out of terror and seeing the transitory character of the world, take to the quest of Parmarth and some devote themselves to Parmarthi activities. Thus they achieve the supreme object of their human existence and attain to higher regions.

16. Question : When the Supreme Being is omnipotent, why does He not change our mentality and make us perform Parmārthī acts ?

Answer : In fact, nothing happens without the mandate, pleasure and Mauj (Ordainment), of the Supreme Being. Those, who are deserving of His mercy and closely observe their own daily condition and the condition of the world, reflect and meditate on them in their minds and, of their own free will, betake themselves to noble acts, i. e., the quest of Parmārthī and Parmārthī activities. The Supreme Being, by His grace and mercy, always helps them in their progress. Such persons mostly take their lesson from the book of Nature and eventually they come in contact with the Sat Guru, by His Mauj and mercy, who imparts to them the true secrets, points out the True Supreme Being and shows the ways and means to reach Him. They make progress every day and achieve their desired objective.

17. Those who do not wake up of their own accord are aroused through the counsels and advice of other awakened Jivas, by the Mauj of the Supreme Being. And gradual accomplishment of their object also begins.

18. But in the case of those Jivas who do not wake up of their own accord, i. e., do not view their own condition and the affairs of the world with open eyes, do not learn therefrom how to

improve and, at the same time, do not care to mend and become careful, even when others warn and advise them, but choose instead to remain wedded to mundane activities and sensual pleasures like beasts, the Almighty and Merciful Supreme Being Himself arranges for their reclamation and uplift. When there is a preponderance of such misguided Jivas, He retrieves them through the visitation of famine, pestilence and epidemics as stated in answer to question No. 4. Thus He makes these careless Jivas perform more or less those very acts which the Parmārthis gladly and fervently do of their own accord in order to obtain the mercy and bounty of the Supreme Being. Those acts are :— to eat less, to keep vigil, to weaken attachment for the world and family and relatives, to indulge sparingly in the pleasures of senses, to pulverise pride and ego, to lead a life of humility and meekness, to remember death and the Supreme Father and to cultivate an attitude of indifference and detachment towards the world, one's body, family and possessions.

19. It is now open to the Jivas to act or not according to the teachings of the Sant Sat Guru, in order to achieve true and everlasting happiness, consistent with their lot and deserts or their ideas and notions. If they willingly and seriously care and make sincere efforts for their salvation, all would go well with them, i. e., they would gradually gain the wealth of Parmārth (*Summum Bonum*) with comparative ease and comfort. But in the case of those who, under the sway of their pride, ego and imprudence, do not take care of their own

accord, the Merciful Supreme Father would, at the appropriate time, Himself arrange for opening their eyes and enabling them to perform Parmārthī acts in an appropriate manner and in their best interests.

20. In addition to the questions noted above, there are two more questions, which have been dealt with exhaustively in the previous discourses. It would be needless to repeat them here. These two questions pertain to the existence of the True Supreme Being and to the fact that a Jiva or spirit entity is a particle of His essence. It has already been explained that Radhasoami Dayal is Omnipotent Supreme Being and individual spirit entities are particles of His essence and that their relationship may be likened to that of sun and its rays and that both are immortal.

Discourse 47

QUESTION AND ANSWER

1. Question : Who is responsible for the reprehensible acts of those Jivas, who have sincerely accepted the Saran (surrender to the will of the Lord) with the belief that whatever happens, is in accordance with the Mauj (Supreme Ordainment) of the Supreme Being, and who earnestly wish that they may not fall into the snares of Karams and who, therefore, prefer to leave everything good or bad to the Mauj of the Supreme Being ? Again who is answerable for the undesirable thoughts which arise in their minds all of a sudden, although they wish from the bottom of their hearts that neither such thoughts may arise in their minds, nor they may do anything wrong in thought, word or deed ?

It would not be proper to hold them responsible, because they repent ever and anon and pray, "O Supreme Father ! Let no wrong be done by me." If it is held to be the Divine Will, the question would arise, why the Lord should allow Jivas to perform such acts. In other words, why is it that although one has sincerely accepted the Saran or is keen to do so, yet undesirable acts are performed by him or why such thoughts should arise suddenly of their own accord ? And what is the remedy for it and why does it so happen ?

2. Secondly, there are those persons who want to strengthen their Saran (surrender to His Will) by holding the view that if all Karams, good and bad, were attributed to the Mauj of the Supreme Father, blame for bad Karams would come upon the Supreme Father and who, therefore, make it a rule that when any good act is performed (although it is an impossibility or a rare thing that good acts be performed by a Jiva, but supposing by His grace any good act is done), they believe sincerely that the Supreme Father has done it, but when undesirable acts are perpetrated by them (which is a daily occurrence), they sincerely take the blame upon themselves and hold themselves responsible for it and immediately pray for forgiveness. The question would then arise, whether they shall be forgiven or not ? Thus there would be two categories of Jivas, viz.,

3. Those who do not wish to have the load of Karams and wish to strengthen Charan Saran, and

leave all good and bad Karams to the will of the Supreme Father.

4. And those, who too do not wish to take the load of Karams on their head and are keen to strengthen Charan Saran but the difference is that whereas they give credit to the Supreme Father for the good acts performed by them once in a while by His grace, they take the blame upon themselves for all bad actions which take place every moment.

The question is which of the two attitudes described above is more conducive to the easy achievement of a Jiva's objective ? In which case, the Supreme Father will extend greater protection and the Jivas achieve their objective quicker ?

5. Answer :— Such an attitude of mind can be adopted by those devotees only, who have absolutely no desire left for the pleasures of the senses, worldly possessions and name and fame. Even though such a devotee be a house-holder, he is not influenced by the desires of his relatives and members of his family. Even though he may have to perform certain Karams (actions) to maintain and support his family, yet in all he does, he depends on the Mauj of Radhasoami Dayal. Whether there be any loss or gain, he is never and in no way sad or despondent or indifferent towards Radhasoami Dayal. The reach and location of the spirit of such a devotee must necessarily be at some higher centre, beyond the reach of worldly contagion. Since he is free from desires of all description, no real harm to any body would be done by him, nor would he ever perform any act which may be repugnant or

opposed to the pleasure or Mauj of the Supreme Father, Radhasoami Dayal. Hence such a devotee is justified in believing that whatever happens, is in accordance with the Mauj of the Supreme Father. Grief or exultation does not affect him in any circumstance nor does he ever wish or contemplate, knowingly or unknowingly, to harm or hurt any body. At the hands of such a devotee wrong and sinful Karams can never be perpetrated. If, however, any act, which may, in a way, give rise to the suspicion or suggestion of sinfulness, originates from him, it must be in accordance with Mauj and it would invariably contribute to the good of some one, whether that good may become manifest then or later on. In fine, those devoted Satsangis who have adopted the attitude of unqualified surrender would, never, and in no circumstance, do any thing sinful or harmful to any body. But if the condition of a devoted Satsangi is not so perfect as described above, that is to say, if desires for sensual pleasures and worldly gains and name and honour frequently arise in his mind and he is either unmindful of them or unable to restrain them, it should be inferred that the momentum of his previous Karams is still there, to a certain extent, and his mind and attention have not become immaculate and quiescent, i. e., the impurities of mundane desires and cravings for the gratification of pleasures are stored therein. Such a devotee will not be able to believe that all his actions are attributable to Mauj. That a desire for sinful or reproachable Karams arises within him or that such Karams are committed by him unwittingly,

bears testimony to the fact that he has not completely got rid of his long established habit as yet, nor has his mind undergone complete purification. His mind and spirit have not been awakened to such a degree as to preclude such impulses from arising or to curb them instantaneously. Such a devotee should, therefore, attribute all good and meritorious acts to His Mercy and Mauj and evil acts to his own past Karams or to the impurity of his mind. He should feel ashamed and contrite and should pray at the Feet of Radhasoami Dayal. He should continue to perform the practices of Bhajan and Dhyán properly. If he does so, his condition would, of course, improve gradually and Radhasoami Dayal would, in His grace and mercy, forgive him for the short-comings which he is helpless to avoid in the circumstances, on the condition that he repents sincerely and prays for forgiveness and makes efforts to be careful in future. He should always keep a watch over the ways and tendencies of his mind and senses, both internally and externally. He should, as far as possible, restrain his mind and senses from evil thoughts and urges or from indulging in undesirable acts of that kind. And whenever he fails or falters, he should pray and, feeling ashamed, he should entreat for forgiveness and mercy. It behoves every devoted Satsangi to strengthen, as far as possible, his attitude of Saran towards Radhasoami Dayal. By accepting the Saran and strengthening it, is meant that in all his actions and affairs he should depend and rely on His protection and mercy, and whenever and

howsoever His grace and mercy is shown to him, he should feel grateful. As far as possible, he should refrain from putting forward his own wish in any matter and if at all he does so, he should merely place it before Him. In whatever manner Radhasoami Dayal may please to dispose of it by His Mauj, he should, as far as possible, try to reconcile himself to His Mauj and if his mind rebels in any way, he should submit his case again. He would control his mind by His grace in a suitable manner.

6. It is not for every one to depend unshakably on Mauj. It can become possible only when there is absolutely no desire or attachment left. But to go on with eyes fixed on Mauj and to resign oneself to it as far as possible constitute the real devotional practice. Whenever one errs or slips, to feel repentant and ashamed at it and to pray for its avoidance in future is the remedy. As a result of such an attitude of mind the evil tendencies would be gradually exterminated and by performing the prescribed practices (Dhyan, Bhajan, etc.) mind and spirit would move up to higher planes, i. e., one would ascend progressively to higher and subtler regions leaving the impure regions below. In this way, the end will be achieved one day completely. One should not become impatient and unduly anxious. Mercy and forgiveness are always there for the earnest devotees and those who depend on Saran.

Discourse 48

TO BE ACQUAINTED WITH AND TO
ACQUIRE LOVE FOR SAT PURUSH
RADHASOAMI DAYAL

1. Every one makes his acquaintance and friendship with one, who is of some service or help to him. For example, a man gets acquainted and friendly with a doctor, a Hakím, a banker, vendors of different commodities and high officials of the day, so that when in need he may not be put to any trouble or inconvenience.

2. Just as the help of worldly persons is needed for gaining worldly ends and people, generally, cultivate good relations with them, so also, in the matter of Parmarth, help, kindness and grace of the Supreme Father and His beloved Sant, Sadh and devotees are required in times of calamity, grief and death. Hence it is very necessary to develop and keep good relations with them.

3. For getting acquainted with any one, we first wish to know about him, his name, capacities, qualifications, acquirements and qualities, and thereafter when we need his help, we try to gather his whereabouts and particulars and call on him and try to cultivate friendship with him.

4. Generally every one knows and says that there is a Creator of the Universe and that it has been evolved by His omnipotence and is sustained by Him. But it is only the fortunate few, i. e., devotees and Sadhs, who have some direct knowledge of Him. They have traversed some distance within and witnessed, to some extent, His glory, power and refulgence. They have developed love and devotion for His Holy Feet, and receive, with gratitude, succour and grace in moments of

need. In other words, they receive help in times of distress and are saved from dire consequences.

5. Such privileged persons, as are more or less acquainted with the Supreme Being internally, are very few. Others either establish their contact with imitations, e. g., the worshippers of images, idols, relics, shrines or they merely, by hearing the accounts of His glory and power, imagine that there is a Creator. But they have no direct knowledge and that is why no feeling of love and devotion for His Holy Feet is engendered in their hearts. Mere belief in the existence of God is hardly dependable, for such faith is easily shaken by a little criticism or discussion or at the time of some serious and sudden calamity. There are also some intellectuals who deny the existence of God. They are labouring under a great delusion. They will have to bear the consequences of this error later on.

6. Those Jivas, who desire their welfare in this life and hereafter should become well acquainted with Radhasoami Dayal, who is present in everyone. They should cultivate faith and devotion for His Holy Feet with the object of attaining salvation of their soul, just as they make acquaintance and friends with the worldly people for achieving their temporal ends. If they do so, their worldly object will be achieved to the extent Radhasoami Dayal deems fit, and subsequently they will be emancipated from the pains and pleasures of metempsychosis and cycle of births and deaths. They will ultimately attain the supreme and

everlasting bliss in their Original Abode which is immortal and imperishable.

7. This kind of acquaintance cannot be had without coming in contact with the elect (i. e., those who are acquainted with Him), carefully listening to their discourses and regularly performing the spiritual practices taught by them. Such personages are designated as Sant Sat Guru and Sadh Guru. But one can also know the True Supreme Being by associating with the favoured and devoted Satsangis and performing the spiritual practices.

8. It is, therefore, necessary and proper for all those Jivas who desire their real good, to search out a Sant Sat Guru or a Sadh Guru in the first place and then attend their Satsang for sometime. They should, further, get initiated into the secrets of the region of the Supreme Being within themselves and try to develop knowledge about and faith in Him. That is to say, they should obtain initiation into the practices of Surat Shabd Yoga and, as much as possible, perform them with sincerity and earnestness every day. If they do so, they would witness His glory within themselves in a few days. Faith in Him and knowledge and realization of His grace would follow in the wake of the internal and external experiences of mercy and protection of the True and Supreme Father. Thereafter their devotion for His Feet would increase daily. Thus their object would be achieved ultimately.

9. It is not possible to acquire any internal realization by the worship of imitations, idols,

relics, etc., nor can such knowledge or faith do any good. But by the knowledge of and faith in and love for the True Supreme Being, who is the conscious and awakened deity within each one of us, one can acquire bliss and beatitude internally, while alive. One can get completely rid of the fears from all enemies if one reposes reliance on the beloved Supreme Father. Eventually, one can attain the True Abode after being extricated from the trammels of Kal, Karam and Maya.

10. One should, under no circumstances, associate with those, who deny the existence of the Supreme Being, or those who are agnostics, or who deny the value of faith and devotion for His Feet. They indulge in the gratification of the senses and the enjoyment of worldly objects, looking upon them as things of rare value. They die empty handed after spending their whole life in toiling for them. Such Jivas would never be freed from the cycle of birth and death and would always continue to bear the consequences of their own deeds in the higher or lower forms of life. And those who associate with them and follow their advice would also remain subject to pleasures and pains like them.

Discourse 49

TRUE AND UNSHAKABLE FAITH IN THE SUPREME BEING, RADHASOAMI DAYAL, AND HIS RECOGNITION. EXPLANATION OF THE SHABD (HYMN) 19, BACHAN (CHAPTER) 41, SAR BACHAN POETRY.

1. All actions, whether Parmarthí (spiritual) or Swáarthí (temporal) depend upon faith and belief.

In other words, faith and belief are the foundation upon which the super-structure of actions rests. If the foundation is not firm and properly laid, the super-structure will not be strong and lasting. Every Parmárthí should, therefore, first strengthen and fortify his faith so that his Parmárthí activities may proceed satisfactorily.

2. If, for example, somebody is told that a treasure is buried at a particular spot in his house, and he believes this to be true, he begins to guard that house carefully and starts digging at that spot so that he may bring out the buried treasure and make use of it.

3. Again, for example, somebody is warned that there is a snake in his house or in a particular portion of it. Believing this to be true he does not enter that house, nor does he allow other members of his family to do so until the snake is caught and removed. He takes measures for the removal of the snake as soon as possible so that no danger may lurk:

4. Another example : Somebody is told that on a particular day or night, burglars would enter his house. Believing this to be true he takes immediate steps to ensure the safety of the house, remains wakeful and alert during the night, manages to have as many people present in the house as he may possibly bring together. Mindful of the danger of burglars all the time, he takes good care of the safety of his belongings and of the house.

5. Likewise, a Jiva who joins the Satsang of the Sant Sat Guru, Radhasoami Dayal, listens

attentively to the expositions of the Radhasoami Faith, the explanation of the esoteric meaning and efficacy of Radhasoami Nám and the secrets of Radhasoami Dhám (Region) and with appropriate understanding begins to acquire faith in them, thoroughly believes in the following seven things :—

- (1) Radhasoami Dayál is the Supreme Being, Omnipotent, Prime Energy, All blissful and Merciful.
- (2) The Prime Current that emanated from the Feet of Radhasoami Dayál is the Prime Sound Current. This Current is the Creator of the entire Creation, which, in the course of its descent, halted at various stages, where it formed the various regions and went on evolving the creation.
- (3) The same spiritual Sound or current is designated as “Surat” and when it descends into Pind (body), it is known as Jíva.
- (4) A Jíva can ultimately return to his Original Abode, i.e., the Feet of Radhasoami Dayál and attain Supreme Bliss by clinging fast to that same Sound or Current and ascending by means of it. This practice is known as Surat Shabd Yoga.
- (5) Maya and Brahm (also called Kál Purush) originated from the bottom of Sat Lok. The creation in Brahmānd has been evolved out of refined and subtle Maya (matter) and that in Pind, out of coarse Maya. As long as a Jíva is within the domain of Kál

and Maya he must continue to be subject to metempsychosis and to the pains and pleasures attendant upon the assumption of bodies. In other words, there can be no escape from death and misery, and perfect and everlasting bliss cannot be achieved until one reaches Sat Lok, which is the region absolutely free from Maya.

- (6) This world is an alien clime. All objects and pleasures created by Kal and Maya here and all other living beings connected with the Jiva in this world, draw a Jiva's attention and liking towards them daily and take him farther and farther from his Original Abode, i. e., the Holy Feet of Radhasoami Dayal. Hence it is desirable that one should reduce one's indulgence in these to the minimum that is necessary, and one's ties of affection and relationship with worldly people should also be limited to the minimum. What is really beneficial and necessary for a Jiva is to devote his attention mainly to the Feet of Radhasoami Dayal.
- (7) One should start one's Parmārthī activities under the aegis, guidance and spiritual help of the Holy Feet of Sat Purush Radhasoami Dayal, looking upon Him as one's True Parent and Protector. And for one's devotion, sincerity and application in Parmārthī activities, one should depend upon His grace and mercy.

6. In consequence of his faith in the above observations, he must necessarily seek liberation from the fetters of Kal and Maya as early as possible and must strive hard to reach the True Abode, i. e., the Holy Feet of the Supreme Father, Radhasoami Dayal, so that he may attain everlasting bliss and may be saved from the cycle of recurring births and deaths and the resulting pain and pleasure.

7. The above-mentioned seven statements are so explained in Radhasoami Faith that a Jiva can easily acquire a belief in them by examining them closely within himself and in the case of other persons. Reliance is not placed merely on testimony of any scripture or of the teachings of any Mahátmá (high soul). In fact, the entire visible universe and the phenomena of Nature bear ample testimony to these truths. By performing, for some time, the practices prescribed by Sants and noticing their result and effect within himself, any body, if he so desires, can get confirmation of the fact that true and perfect salvation of his soul cannot be achieved without Surat Shabd Yoga.

8. When a Jiva has acquired some faith in Radhasoami religion by an intelligent understanding of its rationale and by his own internal experiences gained from its practices, it becomes incumbent upon him to look upon this world as an alien region and as a place of delusion. He should regularly and attentively perform the devotional practices prescribed for taking him back to his own Home.

9. Whosoever, after attending Satsang for some time, acquires the kind of faith described in paras (2), (3) and (4) would at once like to be initiated into the secrets of the path leading to the Original Abode, and of the modes of traversing it and he would surely devote himself to the practices with a great ardour. He would sincerely and earnestly follow the necessary rules of abstinence and self-discipline and would indulge in the world and its activities only to the extent it is absolutely necessary. He would take care that he does not get entangled and enmeshed in any worldly object or matter.

10. It is necessary to mention here that the Radhasoami Faith does not require any one to renounce his family and abandon his profession or vocation. Whosoever wishes sincerely to achieve his Parmarth (spiritual regeneration) can do so without renouncing his family and relations and quitting his business and vocation, but on the condition that he has sincere eagerness and ardour for reaching the Holy Feet of Radhasoami Dayal and a sincere and fervent desire to be delivered from pains and miseries of this world. If such be the case, he would gradually and satisfactorily achieve his object with comparative ease by devoting some of his time and attention in this direction.

11. Everyone who sincerely attends Satsang, listens to the discourses for two or three days consecutively, ponders over them and verifies their truth within himself and the outside world would surely begin to believe, well enough, in the seven articles of the Faith described above. But since

the mind of everyone has become accustomed to performing worldly activities and securing pleasures of the senses through ages and through numerous lives and has taken upon itself the responsibility for diverse functions, both necessary and unnecessary, it gets no leisure and opportunity to meditate upon Parmarthi discourses that it hears and to commence Parmarthi activities and practices with determination. The criticism of traducers and blasphemers, whether true or not, also confuses and misguides a Jiva and shakes whatever faith he had acquired by listening to the discourses. Again the taunts, threats and animadversions of the members of his family or caste or of his relatives and friends misguide him and do not allow, whatever faith he had acquired, to stay. They prevent him from engaging in Parmarthi activities by creating various kinds of fears and doubts.

12. All this is due to the lack of right understanding, thought, ardour and fear. If the Jiva is truly earnest or he sincerely fears death and sufferings, he can, by attending Satsang, get a clarification and arrive at the correct conclusion, in respect of all those things that the calumniators and the worldly minded people allege out of their sheer ignorance. He would perceive that whatever they say is incorrect and untrue and that they are, as a matter of fact, averse to his redemption and salvation and try to prevent him from engaging in Parmarthi activities. He would also realise that whatever they seek to do is virtual enmity towards him, i. e., they are opposed to their own real good and are out to

injure and oppose his real interest. To abandon or to postpone the work of one's salvation under the influence of evil suggestions and wrong doings of such persons shows one's own gross ignorance and carelessness. Further, his own judgment, understanding and conclusions are not dependable, for had he made use of these faculties he would never have acted upon the advice and suggestions of these ignorant persons who view things superficially. The faith that such persons seem to evince at the time of Satsang is simply artificial and affected. It disappears as soon as they go out of Satsang. Such persons, therefore, cannot pursue any Parmarthi activities.

13. Their faith alone is genuine and dependable, who begin to act in accordance with it.

14. When devotional practices, internal and external, are commenced, the practitioner must surely receive within himself some confirmatory experiences, and feel some joy and bliss. This would leave no doubt in his mind that the Supreme Being Radhasoami Dayal is Omnipotent, Omnipresent and Omniscient. His belief, that there can be no other means of achieving the salvation of his soul than to raise his mind and spirit internally towards higher regions, would also be strengthened day by day. Thus the knowledge of the Supreme Father and the supremacy of Surat Shabd Yoga would be well established in his mind and his devotion for the Holy Feet of Radhasoami Dayal and progress in his practices would as well be accelerated

correspondingly. The object would be ultimately achieved by stages one day.

15. Faith and devotion divorced from actual experiences cannot be wholly relied upon. They should follow external Satsang and internal practices and these would then be augmented by degrees.

16. True and perfect faith is a thing of supreme importance. Whenever one luckily acquires such a faith, the fulfilment of one's object begins forthwith. Truly speaking, the object is already achieved. As soon as the belief that the Supreme Being is omnipotent and omniscient is established in the heart, the tendencies of mind and Indriyas (senses) undergo a change. They would desist from the pursuit of undesirable activities and desires. Being ever conscious of His presence within, a profound love and devotion for His Holy Feet would be engendered in devotee.

17. In the presence of the father or teacher or master, children and servants dare not act against their wishes, nor do they direct their attention towards play and frolic and undesirable activities. The moment, however, their backs are turned, the same children or servants begin to behave as they please. Similarly when a Parmarthi Jiva is ever conscious of the omnipresence and omniscience of his True Parent and Master, Sat Guru Radhasoami Dayal, his attention cannot go towards activities other than those which merit His pleasure, because there is none greater than Him to claim greater and deeper devotion. In such a frame of mind, nothing

remains to be done. Such Parmarthi Jivas traverse the path with celerity and ease by means of devotional practices and reach their True Home, i. e., into the presence of the Supreme Being Radhasoami Dayal, and thus accomplish their object.

18. The object of all Parmarthi pursuits 'is to enable the practitioner to acquire profound faith in and devotion for the Holy Feet of the Supreme Being, so that his practices of raising the spirit may become easy and smooth. As long as his faith and devotion are deficient, his mind and senses would be vacillating and unstable and the practice too, would not be correctly performed as desired. It is, therefore, proper and desirable for all Parmárthís (devotees) to strengthen their faith and devotion by attending external and internal Satsang and to augment them day by day. If they do so, they would derive joy in their practices and their mind and senses would be turned away from the pleasures without much difficulty and would be turned upwards internally with the help of Shabd (Sound) and Swarúp (Adorable Form). They would realize the grace, protection and omnipotence of Radhasoami Dayal, which would enhance their faith and devotion day by day. Finally the end would be easily achieved.

19. A practitioner should beware of the activities and disturbances caused by Mind, Maya (Matter), Kal and Karam. All of them design to hold back the practitioner on the road by putting in various temptations. But whosoever makes Sat

Guru Radhasoami Dayal his constant guide in his journey and depends on His grace would be saved from their influences and guiles. Ultimately all of them would be defeated and left behind and he would come out triumphant. By the grace of Radhasoami Dayal he would get out of the siege laid by them and would reach his True Abode without any fear.

20. There are two categories of faith. Faith of the first category is that which is acquired as a result of attentive and intelligent understanding and cogitation of discourses heard in Satsang. This faith enables one to feel joy and attraction in the discourses of Satsang and induces one to commence internal practices. Faith of the second category is that which goes on strengthening in consequence of the bliss and joy and experiences of grace and mercy received in internal practices.

21. The faith of the second category is unshakable. No disturbance created by mind and senses or by traducers and antagonists can detract from it. On the contrary, it becomes more firm in the face of such odds, because the practitioner has gained sufficient strength, as a result of the experiences of progress in practices and grace and protection vouchsafed to him by Radhasoami Dayal to become alert and on his guard at once, as he understands very well the evil propensities of the mind and senses and the motives of the antagonists and calumniators in what they say. He knows that the disturbances are the designs of Kal. Armed with strength and understanding derived by him from Satsang, he smashes all such schemes of

theirs. In consequence, these disturbances are mitigated day by day in future. Moreover the antagonists and calumniators feel small and frustrated and are silenced. The faith resulting from practices goes on deepening and increasing day by day and ultimately takes the practitioner into the August Presence of the Supreme Being.

**EXPLANATION OF SHABD (HYMN) 19,
BACHAN (CHAPTER) 41 OF SAR BACHAN
POETRY, PART 2.**

(1) The Guru has shown the wondrous spectacle. The spirit has secured the gem of Nám within.

Explanation :—The Guru graciously enables the devotee to witness the wondrous spectacle within himself. The spirit of the devotee has received the gem of Holy Name, i. e., held communion with the Shabd (Sound) of Daswán Dwár (top sphere of the second grand division).

(2) The goat has killed the elephant; the cow has made a meal of the lion.

Explanation :—The spirit first got the better of mind and then vanquished Kal.

(3) The ant climbed up into the sky; the cripple has scaled the mountain.

Explanation :—The spirit ascended up to Gagan (Trikuti); the mind which became still and quiescent after giving up its restlessness and fickleness succeeded in reaching the top of the mountain, i. e., Trikuti.

(4) The dumb is able to sing all melodies; the blind sees all forms.

Explanation :—He who keeps mum both in the world and within, hears the reverberations of Shabd (Sound). Whosoever shuts his eyes to the world without, begins to see the beatific forms within.

(5) The fly swallowed the spider; the gnat lifted the earth.

Explanation :—The spirit is like a fly, which is the repast of the spider (Maya) so long as it is entangled in its web, but when it turns upwards and reaches Daswán Dwár, it devours Máyá. The gnat, that is, Jíva or spirit, in other words, withdraws its subtle body and lifts it up to the sky.

(6) The earth rose and perched on the tree; the bird pecked at the wind.

Explanation :—The spirit ascended up to Trikuti. When the mind, which was given to rambling rises up to Trikuti, it devours Prán (vital air).

(7) An habitation was brought forth in the wilderness; that habitation ate up the entire universe.

Explanation :—The spirit which descended into the wilderness of Pind, brought the creation into being in its course but subsequently when it ascended up to Trikuti or Daswán Dwár it devoured the creation of Pind and Brahmánd. In other words, the creation of Pind and Barhmánd was dissolved with the withdrawal of the spirit.

(8) The cat fled on seeing the rat; the water caught fire.

Explanation :—On seeing the ascending spirit, Maya got aside and out of its way. The current

of nectar which comes down at the plane of Sahasdal-kanwal assumes the resplendent form of Jyoti (Flame). That is the form of Maya and that is the fire.

(9) The crow emits melodious voice; the frog fathoms the ocean.

Explanation :—The mind which spoke bitter words previously and inflicted pain on others for its selfish ends now having risen up to Trukuti sings melodious notes and tunes. The lower mind within Pind which jumps and leaps like a frog in a limited sphere, measures and fathoms *Bhava-sāgar* (the ocean of universe) after ascending up to Trikuti.

(10) The clever was beaten by the fool; the Gagan (sky) resounded on earth.

Explanation :—When the mind which was foolishly enticed by pleasures in Pind, reached Trikuti internally, by the grace of Guru, it out-witted Kál who had cleverly spread his snare. Then the reverberations of the Shabd (Sound) of Trikuti were heard on the earth, i. e., within Pind (physical body).

(11) Radhasoami has spoken in paradoxes (reverse things); He enabled the owl to see the sun.

Explanation :—Radhasoami has herein given the account of reversing of the spirit, i. e., of the withdrawal of the mind and spirit. And those Jivas who like owl could not bear to see the Sun (Brahm), were enabled to have the vision of Brahm after being exalted upto Trikuti.

Discourse 50

WHY PEOPLE VILIFY RADHASOAMI FAITH,
 I. E., THE RELIGION OF SANTIS;
 DELINEATION OF THE WAYS OF THE
 CALUMNIATORS.

1. The religion of Sants or Radhasoami Faith is :
 (1) purely a path of love; (2) the practices prescribed by this Faith are performed internally, i. e., in the innermost quarters within; (3) no outward ritual or ceremony is enjoined, except the Satsang of Sat Guru or Sadh and the service of Sat Guru, Sadh and devotees; (4) the practices taught in this Faith are performed with the mind and spirit; (5) the Isht or goal of this religion is the Holy Feet of the Supreme Being, Radhasoami Dayal, in the top-most region of Creation. The mind and spirit are exalted in association, with the current of Shabd (which is resounding every moment within every one) so that the spirit, by attaining the region, which is perfectly pure and absolutely free from Maya (matter), and is all spiritual, and having Darshan (vision) of the Holy Feet of the True Parent, Radhasoami Dayal, may secure everlasting bliss and achieve perfect and complete freedom from the snares, miseries and sufferings inflicted by Kál and Máya, and the consequent pains and pleasures resulting from the cycle of births and deaths. (6) With this end in view, hope and longing to reach the Highest Region and attain the Darshan of the Holy Feet of the Supreme Being, Radhasoami Dayal, are firmly implanted in the heart of the

practitioner from the very beginning, and he is instructed to abandon all other desires and wishes, of every description, whatever they may be. (7) Sincere detachment and indifference towards world, its pleasures and its objects are inculcated in the heart of a true devotee by explaining to him their transitory character and worthlessness and (8) earnest devotion in the Feet of the Supreme Being, Radhasoami Dayal, Sant Sat Guru and Sadh Guru and the belief that He is omnipotent, omniscient and always present with a devotee bestowing His help and protection, are cultivated in the heart a devotee. Faith and devotion of this type cannot be engendered by mere verbal talk or sermons but are spontaneously implanted and strengthened in the heart of a practitioner, when the Surat Shabd practice is performed for some time, and the experiences of the inner joy and bliss and unmistakable proofs of His grace are felt by him internally. Thereupon his condition, conduct and behaviour, both outward and internal, undergo a change accordingly, i. e., his attachment and devotion for the Supreme Being, Sat Guru and Satsang will go on increasing and his association and connection with the world and worldly people will continue to grow weaker correspondingly.

2. This accounts for the widening of the gulf between the devoted followers of the Radhasoami Faith and the worldly-minded people. The worldly-minded are amazed to see that a devotee cares little for the pleasures of the world, name and fame, wealth, woman and children. They sometimes begin

to worry, lest he may gradually renounce his home and family and become an ascetic, and thereby the fulfilment of their worldly gains through him be jeopardized. Hence they begin to devise various ways and means of shaking his faith and devotion, so that he may give up Radhasoami Faith or abandon Satsang. When their advice and suggestions fall flat on him, they start defaming Satsang by bringing forward false accusations against the followers of the Faith and fabricate many disparaging things, and propagate them. They slander, threaten and intimidate him, so that, out of fear and humiliation, he may give up Satsang. They also do these things so that those Jivas who have not joined Satsang may, due to fear or calumny, be deterred from joining and attending Satsang.

3. It is not necessary here to recount in detail all the various derogatory and slanderous criticisms which are freely circulated. A few things on which great stress is laid by them are given below, so that earnest devotees particularly, and all followers generally, may know the truth about them and they may judge for themselves whether these are in any way objectionable or whether these are the correct methods and essential parts of *Bhakti Mārg* (the path of devotion) and *Parmārth*, which have been in vogue from ancient times, in all religions.

4. **FIRSTLY THE DISTINCTION OF CASTES** :—To make a distinction between man and man on the basis of caste is a sin in *Parmārth* (religion) generally and in *Bhakti Mārg* (way of devotion) particularly. It has been observed, “No

body enquires about one's caste; he who worships Hari (Lord) belongs to Hari." It would seem interesting to know to what caste the great Mahatmas of the past belonged, for instance, Vashishtha Ji, Vyás Ji, Nárad Ji and Síta Pauránic, etc., whom all Hindus hold in high esteem and reverence. Vashishtha Ji was the son of a prostitute. Vyás Jí was the son of a fisher woman. Nárad Jí and Síta Jí were the sons of maid-servants. Look at the high status they achieved, as a result of their spiritual attainments. Even today people remember them as great religious personalities. In their own times, they were gurus (teachers) of some high personages and their discourses and writings are revered, read and recited even to this day.

Vashishtha :—Name of a celebrated sage, the family priest of the solar race of Kings, to which Ram Chandra Ji, the incarnation of Brahm, belonged. He is the author of several Vedic hymns and of Yog-Vashishtha.

Vyas :—Name of a celebrated sage. He was the son of the sage, Parashar, by a fisherman's daughter. The literal meaning of the word "Vyas" is 'arranger'. He is supposed to have arranged the Vedas in their present form. He is believed to be the author of the great epic Maha Bharat. Eighteen Puranas and several other works are also ascribed to him. He is said to be one of the seven persons, who had become immortal.

Narad :—Name of a celebrated sage. He is represented as a messenger from gods to men and *vice-versa*; he was very fond of promoting discords among gods and men. He is the author of the famous Narad-Sutras, a book of devotion.

Pauranic :—A public reader of the Puranas.

Purana :—Name of certain well-known sacred works; these are 18; they are supposed to have been composed by Vyas, and contain the whole of Hindu mythology.

Suta Pauranic :—The most famous Suta has been Loma

5. Consider the case of a low-caste Bhil woman. Plums tasted by her were eaten by Maháráj Rám Chandra Jí himself. The Pandits (high caste Hindus) and ascetics, who had slighted her on account of her low caste, were made to respect and revere her by Sri Ram Chandra Ji, and the foul water of a pond was rendered pure and clean by the washing of her feet in that pond.

Harshan. He was a pupil of Vyas. He narrated or related all the Puranas to 80,000 sages in Naimi Sharanya, a forest in the distriect of Sitapur, in Oudh, Uttar Pradesh.

Bhil is a wild mountainous tribe dwelling on the bank of the river Narabda. Shabri or the Bhil woman came from a tribe of aborigines who are considered to be of very low caste by the Hindus. She had known from a certain sage that Ram Chandra Ji would one day pass by her cottage. So, she would every day pluck plums, taste them, throw away the sour ones, and keep the sweet ones to be offered to Ram Chandra Ji, if and when he came to her cottage. One day Ram Chandra Ji did come to her. She was over-joyed and some plums which she had in the cottage at the moment (and from which she had eaten some), she offered to Ram Chandra Ji, as a mark of welcome, hospitality and devotion. *To offer something to one's elders, deities and Guru, which has been used or tasted by any one is considered to be highly irreverent and impious by the Hindus.* Shabri was a true devotee and in her immaculate heart there was no other desire but to express her devotion and adoration by offering such of the plums as were found to be sweet. Ram Chandra Ji knew this and therefore accepted the offered plums and ate them. In the sphere of true Parmarth and Bhakti, the general usages, propriety and taboos regarding discrimination of caste and avoidance of things used and tasted by others and so forth, are not only undesirable but are positively harmful from the point of religious progress.

6. Krishna Chandra Maharaj has sent Yudhishtiraji (the eldest of the five Pándava princes) to invite Bhakt Swapach with great honour and respect, who was scavenger by caste, to the Yaggya (a religious ceremony), performed by Pándavas. He gave him a seat in the Chowká (kitchen) and had the meals served to him out of the food cooked by Draupadí, the wife of the Pándavas. It was then only that the bell rang and Yaggya became successful.

CHOWKA is the clean washed place in the kitchen where Hindus prepare their victuals. No untouchable or low-caste person is allowed by the caste Hindus to enter into that sequestered place, because mere presence of a low-caste, would be enough to pollute the food and render it unfit for consumption.

CASTES : The primary castes or Varans of the Hindus are only four :—

(1) Brahman, the first or the priestly caste, (2) Kshatriya, the second or the military caste, (3) Viashya, the third caste, the business class whose members are engaged in trade or agriculture, and (4) Shudra, the last, the business of whose members was to serve the three higher castes. Swapach was a devotee of a very high order but a scavenger by caste. When the King Yudhishtira performed the Yaggya, great Rishis (sages), Brahmans and savants from all parts of the country had assembled but the Yaggya could not be successfully performed, and the bell did not ring. Continuous and automatic ringing of the bell was the test of the successful performance of the Yaggya. Then Krishan Maharaj pointed out that none of the persons present was so deep and sincere in devotion as to sanctify the ceremony sufficiently and asked Yudhishtira to invite Swapach who, he said, was a true devotee. When Swapach came and took his meal, the bell rang but only for a while and then stopped ringing. All became

7. Maharaj Krishna Chandra Ji was brought up in the house of an Ahír (a milkman, a caste lower than his). For a long time he mixed and associated with milkmen. But now people of all castes worship him and take his Prashád (sacrament) in temples. Ram Chandra Ji Maharaj was a Kshatriya (a caste lower than Brahmans). His worship is prevalent throughout the country.

8. In addition to these, several high class devotees, both Hindus and Muslims, were born in the period of Kali Yuga. Most of them are worshipped and venerated at different places, e. g., Kabír Sáheb, a weaver by caste, at Varánasí; Paltú Sáheb, Baniyá (trader) by caste, at Ayodhyá; Dádú Sáheb, Dhuniyá (a carder of cotton-wool) by caste, in Rájputáná; Gharíb Dás, Ját by caste, at Bángar; Nának Sáheb, Khatrí by caste; Nám Deo, Chhípi (cotton or calico printer); Sená, a barber; Sarwar Sultán in the Punjáb; Chaitanya Swámí in Bengál; Goongá Pír who was Kshatriya originally, but embraced Islám later on; Jakhaiyá, scavenger, in district Mainpurí; Mián Sáheb at Amrohá and Jalesar; Kamál Khán and Masániá scavenger,

anxious and inquired its cause from Krishna Maharaj. He said that Draupadi, the Queen, who had served the meals to Swapach, could explain the cause. Thereupon she admitted with folded hands that she was to be blamed. She said, that when she saw Swapach making a hotchpotch of all the varieties of preparations, she thought that he did not know the etiquette of eating. She expressed her repentance for having entertained disrespectful thought about Swapach and then the bell pealed automatically, loudly and continuously, and the Yaggya became wholly successful.

known as Kuyewálá (connected with the well) at Ágrá; Záhír Pír, a Muslim; Boodhá Bába, a washerman and Khwájá Jí at Ajmer. Besides these, there are several other entities like devotees, devils, hobgoblins and phantoms, who are being worshipped by people of all castes at all places. This is not the practice in this country alone, but in other countries as well. Bháktas (godly men and devotees), nay, even ghosts and phantoms, are worshipped.

9. In other countries as well, there are mausoleums and shrines raised in the memory and honour of devotees and martyrs. Once or twice in the year fairs are organised at such places and people come from far off places to attend them and to have Darshan. They make offerings in cash and kind and pray there.

10. In all parts of India, say, the Punjáb, Gujrat, South India, Rájputána, Bengál, Hindustán proper, i. e., from Ambálá to Váránasí, Orissá and so on, there are shrines, and their worship is universally prevalent. Tens of thousands of both Hindus and Muslims go on pilgrimage to worship Bhaktas, Faqírs and martyrs.

11. Besides devotees, there are others of low-castes who claim to be gods, Siddhas (persons having communion with gods and spirits and possessed of occult powers), and mediums, and are being worshipped at various places, but no man or woman or Pandit or Bráhmaṇ (highest priestly caste) or ascetics dare criticise that worship. On the contrary, they themselves participate in that worship and things not fit to be seen or touched by them are

witnessed and used by them without any hitch, e. g., they get pigs, goats and buffaloes immolated, present liquor in oblation, smear Tilak (mark) of blood on their fore-heads and take Prashád (sacrament) of flesh, distributed among the worshippers.

12. Abominable worship of this kind is performed in the family of those, who are avowed adherents of the Vedas and Shastras, although they do not know what these scriptures are. They dare not oppose or criticise this worship. On the contrary, they themselves participate in these abominable forms of worship with their wives and children and eagerly take Prashád themselves and give it to their children.

13. **SECONDLY THE CRITICISM AGAINST GIVING AND TAKING OF PRASHAD :** It is well known that the practice of taking Prashad sanctified by the guru has been prevalent in all religions from ancient times and accordingly the practice of distributing Prashád and Charnámrit in temples is in vogue. When the Mahatmas, whose images are installed in temples were alive they surely distributed Prashád, i. e., articles tasted by them were given to disciples and devotees, because they were the gurus of the time and they could lead others on the path to Divinity.

14. Similarly, at all those places where the Samadhs or shrines of Mahatmas and devotees exist and where people come from hundreds of miles for their worship and Darshan, distribution of Prashad is a common practice and before

distribution, the food is offered to that Mahatma by contemplating upon his form. It is therefore obvious that when that Mahatma was alive, his disciples and devotees must have been offering food to him first and then taking it as Prashad irrespective of his caste.

15. It is well known, that none of the Avatárs (incarnations), Sants, Sādhs, Bhaktas and Mahatmas of the past, whose worship is prevalent every where in all parts of the country (as has already been said above) was a Bráhmaṇ by caste. On the contrary, most of them belonged to low castes. But their Prashad was taken in their own times, as they were looked upon as gurus and even after their departure, the followers and devotees have always been taking it with due reverence. Even now the Prashad sanctified by the gurus, whatever their caste, is taken by all, whether they are the followers of Kabir, Nának or Dádú or a Bhekh (ascetic) or any other sect, or a Gosáin (priest). And people offer substantial presents with great reverence to get the spittle of the Gosáin of Gokul (the place where Krishna was brought up). At Jagan-náth (a place of Hindu pilgrimage) the priests and the worshippers eat the leavings of the food taken by pilgrims of all castes. They take that Prashad to their homes at great distances and distribute the same among their relatives.

16. At Mathurá (the birth place of Krishna and the scene of his childhood) and Vindravana (a forest near Gokul) people of all castes congregate together at one place in temples and eat Prashad

consisting of eatables of all description such as Khichrī (a dish prepared from rice and pulse boiled together), pulse, rice and Karhī (a food prepared from the flour of gram by boiling it with spices and sour curd; curry) without enquiring how the food is cooked. (*Orthodox Hindus would not eat boiled, cooked or baked food, prepared by a low-caste person; they would accept only fried food cooked by persons of other castes*). People have no objection to the Prashad of boiled and cooked food being brought to them by others and sometimes Gosáins send Prashad to their houses through their men and they themselves take the same to their own homes from the temple.

17. Many persons who worship and have faith in Bhekhs (ascetics) take their Prashad and Charnamrit without inquiring about their caste. This is a common practice in the Punjab and Sindh.

18. Among Muslims also, the spittle of their guru and leavings of food in his dish are taken with great reverence.

19. In short, to eat Prashad, sanctified by a guru, Sadh, Mahatma, Gosáin, Sáheb-zádá (sons who succeed to guruship after the death of their father), Mahant (chief priest) and Gaddí-nashín (the incumbent of the gaddí or guruship) of every sect, is a practice prevalent in all religions in most countries. So those who condemn and revile it are completely unacquainted with the ways and practices of true devotion. They themselves do nothing for their spiritual uplift and are full of pride of their high caste, learning, intellect, wealth or power. To

pay any heed to their criticism, aspersions and ridicule is, for a true Parmarthi, to hamper his own spiritual progress,

20. Look at the profligates. They fall in love with Muslim and Christian women and even women of low castes. They pass their days and nights at their houses and eat and drink there or keep them as concubines in their own house. They accord the same treatment to their children as those born of their legitimate wives. They openly do these things without fear or regard of their relatives and community. No body says anything to them or prevents them from doing so.

21. Similarly several people of high caste stay in public rest houses or westernised hotels and drink and eat meat of every description cooked by Muslim cooks. They do these things with impunity.

22. Some people eat meat and preparations brought from Muslim shops. No member of their community reproaches them or takes measures to prevent them from doing so.

23. Many high-caste people, during service, touch and handle things which, according to their community, it is sinful and unholy to touch, but they do not regard it as contaminative. On the other hand, when they go to a place, where Parmarth is taught and conversation is held with sincere Parmarthis, they display great pride of their high caste and consider themselves to be very holy and pious. Although they become too meek and abject at the lowliest of places for the sake of money, yet

they are not prepared even to bow their heads in respect or make any obeisance for the sake of their spiritual good. They dread to enter the place where Parmarth is taught, unless it be for some ulterior motive or material gain.

24. How could it, then, be right for those engaged in Guru Bhakti (devotion to the Guru) for the salvation of their soul, to allow any consideration or thought to taunts and criticisms of the ignorant and foolish antagonists of Parmarth to interfere with the practices of their true devotion ?

25. In accordance with the teachings of Veds and Shastras, every body, in the olden days used to observe Brahm-charya (a life of celibacy and vigorous self-discipline) in the earlier stage of his life. During that period he lived with his guru, waited upon him, ate his Prashad, received instructions from him for the study of Brahm Vidyá (knowledge of Brahm) and performed practices after receiving initiation from him. But in the present times that custom has become very rare, rather extinct and that is why people are ignorant of the value and importance of Guru and Guru Bhakti (devotion to a Guru). They merely make themselves sinners and blasphemers by criticising and vilifying the ways and practices of the true and devoted Parmarthis due to sheer ignorance and wrong thinking.

26. Any one, who sincerely wants to devote himself to Parmarth, should consider and decide for himself whether or not he should give any weight to what the worldly people say. They are

simply ignorant and proud and who have not had any guru. These people should know first that they all the time eat things defiled by rats, cats, dogs, flies, ants and birds. But they do taunt and revile those who take Prashad of a guru and a true devotee. A Shabd (hymn) composed by Tulsi Dás Ji apropos of such persons is given below :—

SHABD (HYMN)

Fie upon such cleverness.....(Refrain)

(He) grabs the wealth of others, hoards it and delights in glutting his stomach with food.

(He) has not even an iota of devotion for a Guru; is a lecherous adulterer.

Fie upon such cleverness.....Couplet 1.

(His) mother shall die, father shall die and the whole family and clan shall die.

(He) knows that he too shall die one day, still does not give up his evil propensities.

Fie upon such cleverness.....Couplet 2.

(He) scorns the Prashad of a Guru as something defiling and untouchable; prefers conveniences.

(But he) kisses lustily the spittle-covered lips of a woman.

Fie upon such cleverness.....Couplet 3.

(He) harbours malice against Sants and has affection for Sárhoo (husband of wife's sister) and Sár (wife's brother).

Says Tulsi, "Delay not in parting with such degraded persons."

Fie upon such cleverness.....Couplet 4.

27. Tulsí Dás Jí has written another Shabd regarding the antagonists of Parmarth. Two verses from that Shabd also are quoted below. It has been impressed in these lines that one should completely sever one's connection even with the closest and nearest relative, if he offers opposition to one's Parmarth. One should look upon him as one's enemy.

SHABD (HYMN)

Those who have no love for Rám and Sítá.
(Refrain)

Disown them as if they are (your) greatest enemies, even though they happen to be very near and dear ones.....Couplet 1.

Prahalád wholly disregarded his father, Bibhishan his brother and Bharat his mother.

Balí disavowed his guru and the Braj Vanitá (women of Braj) left their husbands; their praises are sung in the world even now.....Couplet 2.

PRAHALAD : He was the son of Hiranya-Kashipu, the demon king. While in his mother's womb he had received lessons in devotion. After he was born he retained his ardent devotion to the Lord, Vishnu. His father, of course, did not like that his own son should be such a devout worshipper of the chief of his enemies, the gods. With the object of getting rid of him, he subjected him to a variety of cruelties. But Prahalad, by the grace of Vishnu, safely passed through all the ordeals, and began to preach, with even greater earnestness than before, the doctrine that the Lord, Vishnu, filled all space and was omnipotent, omnipresent, and omniscient. Hiranya-Kashipu, in a fit of exasperation, asked him, "If Lord, Vishnu, is omnipresent, how do I not see him in the pillar of the hall?"

28. Sat Guru Radhasoami Dayal has also composed a Shabd (hymn) on this subject. It is enjoined therein that a devotee should perform Bhakti (devotion) while, as far as possible, maintaining cordiality with the members of his family and relatives so that both he and his relatives may be benefited. But if any one of them unnecessarily puts obstacles in his Parmarth, turns hostile to Guru Bhakti and the worship of the

Thereupon Prahalad struck the pillar with his own fist (according to another account, Hiranya-Kashipu himself angrily kicked the pillar to convince his son of the absurdity of his faith), and the Lord, Vishnu, emerged as Narsingh (the fourth incarnation), half man and half lion, and tore Hiranya-Kashipu to pieces. Prahalad succeeded his father, and reigned wisely and righteously.

BIBHISHAN : He was a true devotee. He was extremely sorry for the abduction of Sita (Ram's wife) by his brother Ravana, the demon king of Lanka, and severely reprimanded him for his wicked and disgraceful act. He several times advised Ravana to restore Sita to Ram, if he cared to live; but the proud demon turned a deaf ear to his warnings. At last seeing that the ruin of his brother was inevitable, he went over to Ram's camp and became his staunch adherent. After the death of Ravana, at the hands of Ram, Ram installed Bibhishan on the throne of Lanka.

BHARAT : He was the step brother of Ram, son of Kaikeyi, the youngest wife of King Dasharath. He was very pious and righteous and much devoted to Ram. When the latter prepared to go to the forest in obedience to the wishes of Kaikeyi, he was very much grieved, and refused to be installed as a king. He only agreed to serve as a *locum tenens* and ruled the kingdom in the name of Ram. He placed Ram's sandals on the throne and worshipped them till he returned after his fourteen years' exile.

Supreme Father and is not amenable to control, then, there is absolutely nothing blamable or sinful in humbly and peaceably breaking off connections with him. He should take great care that his Bhakti (devotion) is not affected or hampered by his association with the ignorant and misguided people, who in their ignorance cause obstruction in Parmarth, for otherwise numerous lives would be spent in repentance. Immense harm would also be done to these misguided people on account of such conduct. Instead of the spiritual good, which they could have earned by association with Parmarthi people, a heavy load of sins would be heaped on their heads, due to their activities of causing obstruction in Parmarth and of calumny. As a consequence, they will have to suffer terrible pains. There is a great virtue in introducing a man to Parmarth. The grace of the Supreme Being is showered on the benefactor and the salvation of his soul is expedited. So, to dissuade a man from the pursuit of Parmarth or to cause impediment in his work, constitutes a sin and one who does so has to suffer for it not only in this life but in subsequent lives as well.

BALI : He was the son of Virochan, the son of Prahalad. He was a very powerful demon and even oppressed gods as well. They, therefore, prayed to the Lord, Vishnu, for succour. Vishnu descended on the earth in the form of a dwarf. He assumed the dress of a mendicant, and having gone to Bali prayed him to give him as much earth as he could cover in three strides. Bali unhesitatingly acceded to this apparently simple request. But Bali's guru, Shukracharya, recognised the dwarf. He knew well that the dwarf would soon assume

SHABD (HYMN)

- (1) O dear me ! Be not deceived in this world.
(I reiterate) do not be deceived in this world.
- (2) Consider none to be your friend.
All are thugs (decoits), out to decoy you.
- (3) Whenever you proceed earnestly on the path
shown by the Guru,
They feel alarmed and come forward to stop
you.
- (4) They make all sorts of caustic remarks,
to create confusion and misapprehensions in
your mind.
- (5) Beware of them.
They are your enemies, though they pose to be
your well-wishers.
- (6) Your good or harm is none of their concern;
They only cling to their own selfish ends.
- (7) You, too, are sagacious and dear to the Guru.
Mingle with them but keep your attention
steadfast in the Charan (Holy Feet) of the
Guru.
- (8) They would also be benefited in this way.

a mighty form and cover the whole earth in his first stride and the heaven in the second and would then plant the third step on the head of Bali and send him and his legions to Patal (the infernal region). Shukracharya, therefore, advised Bali not to accede to the dwarf's request. But, Bali paid no heed to his preceptor's (Shukracharya's) advice.

BRAJ : The name of the region around Mathura. **VANITA** : woman.

BRAJ VANITA : The women of Braj.

And your Bhakti (devotion) would suffer no
set-back.

- (9) Those who are averse to Guru Bhakti and
Nám,
will remain intractable,
- (10) Then, with tact and humility,
dissociate with them; there is no sin in it.
- (11) Those who are disposed towards Guru Bhakti
and Nam,
are only few, and cultivate friendship with them.
- (12) Radhasoami pronounces emphatically,
Again and again you should accelerate your
Bhakti.
- (13) Take care that Bhakti (devotion) receives no
set back on any account,
otherwise you shall have to repent greatly.

29. THIRDLY TO ADOPT A SECOND GURU. This criticism is advanced by people of scant intelligence. They say that for women their husbands are their gurus and therefore they stand in no need of any other guru. Similarly, they say that, for men, their guru is the Pandit or priest, who conducts the ceremony of Yaggyopavit (investiture with sacred thread). If this contention is taken to be correct, then all would be over with the human intelligence and practice of Parmarth. A wife performs house-hold duties and other services, such as cooking, washing, cleaning the house and utensils, nursing the children and satisfying the conjugal needs of her husband, who does not give her any lessons in Parmarth. What

good is such a guru (husband) in Parmarth, in opening the inner eye, in knowing the Lord and in worshipping and performing devotion to Him? The wife would remain as ignorant of the ways of Parmarth as the husband is. But the practice generally prevalent among the high-caste people is that all ladies, be they widows or not, adopt gurus and in some places only the widows adopt gurus. If, the contention of calumniators that women stand in absolutely no need of a guru, were correct, then why are the widows required to receive initiation from Bhekhs (anchorites) or Pandits (priests) or Sáheb-zádás (hereditary gurus) or Gosáins (high priests)? Why is the initiation as given by their husbands not considered enough? But the fact is that no woman receives any Parmarthi help or guidance from her husband. If she had done so, she would have, on becoming a widow, acted in accordance with the teachings given to her by her husband. It is quite evident from all this that the calumnies and criticisms levelled by people are due more to their ignorance and poor information. They are not properly acquainted with the state of affairs in their own family and in that of their relatives. Still they are always out to taunt others.

30. Similarly, had the initiation and instruction imparted by the priest, who invests bachelors with the sacred-threads been sufficient, men would have performed practices in accordance with those instructions and derived Parmarthi (spiritual) benefit. But it is a matter of common observation

that all high-caste people (except those who are votaries of pleasures and enjoyments of the world and whose creed is to amass wealth by hook or crook and to spend it for the gratification of their mundane desires and whose god is mammon, for the acquisition of which they are prepared to serve any master and perform all sorts of services with great pleasure and readiness and whose guru is woman, whose every command they obey with their heart and soul) invariably adopt other gurus also. Those, who are slaves of convention, adopt hereditary gurus in conformity with the custom and practice in their families. But there are those, who are true seekers of Parmarth. This quest for Parmarth appears in their hearts either before or after the adoption of hereditary guru. They search out the true guru, i. e., one who is conversant with the internal secrets, without taking into account the faith or sect he professes and adopt him as their guru. Thus they fulfil the highest purpose of their life. This also shows how ignorant and lacking in information the calumniators are, as regards the customs and practices prevalent in their community and all other high-caste people.

31. It should be understood that guru is he, who shows the path of Parmarth and gives light in darkness. How can one, who does not possess this attribute, be designated as guru? Those who slavishly adhere to conventions and are unacquainted with Parmarth adopt the sons of the gurus of their fathers and grand-fathers as their

gurus irrespective of whether they know anything or not. But when sincere quest springs up in their hearts, they realize that he, whom they have adopted as their guru, is himself absolutely ignorant of the functions of a guru and true Parmarth. They know that such a guru cannot impart knowledge to others nor can render any help in achieving the salvation of their soul. Then they are obliged to take Saran (protection) of a guru, who is acquainted with the internal secrets and who is thoroughly conversant with the spiritual practices. They achieve the salvation of their soul through the mediation of such a guru. From this it is evident, that there can be no blame or sin in discarding such an ignorant guru. When a father wants his son to receive education, he sends him to some teacher. If the teacher is really capable, it is well and good, otherwise the father immediately searches out another teacher and entrusts the schooling of his son to him. Similarly when a student, who has been receiving instructions from a teacher desires to acquire higher knowledge or to study books on advanced learning, which are beyond the capacity of that teacher, he commences his study under the guidance of another teacher who is able and more qualified. Suppose a student sticks to the teacher who taught him first, or suppose the students of a class decide that all their life they would receive instructions from the same teacher, or suppose that students refuse to be promoted to the higher class or on promotion, they continue to study under the same teacher, it is obvious that in all such cases the

students would remain dull headed and would make no or little progress in their learning. *A fortiori*, those who remain content with the hereditary gurus (or husbands in the case of women) they would ever remain dull and ignorant in the matter of Parmarth and would not derive any Parmarthí benefit. Sants have said :—"If the guru is uninitiated into the secrets of Surat and Shabd, renounce him, it is a good riddance."

VERSES

- (1) Delay not in relinquishing adherence to an
incompetent guru;
(Otherwise) you shall not find the doorway
to Shabd and shall go astray again and again.
 - (2) Your guru knows the finite only; one who
knows the Infinite is quite different.
When you meet a guru who leads to Infinite,
then only you will reach the destination.
 - (3) He alone is the guru, who is wedded to Shabd
(spiritual sound),
He practises Shabd alone.
 - (4) The perfect guru is he who has attained to
Shabd.
Mingle yourself to dust before him.
 - (5) Do not apply other tests,
Do not see his merits and demerits.
 - (6) Learn the secrets of Shabd from him.
And perform the practice of Shabd with
mind and body.
32. Those who in their blind and stubborn

adherence to convention do not adopt another guru after having adopted one, are completely devoid of the desire for true Parmarth. Otherwise they would adopt a guru after due inquiry and assessment. Or in case when they had no true yearning for Parmarth and adopted a guru according to social convention, they would leave that guru later on, and adopt the true and perfect one after duly searching him out. But the teachings of Sant Mat or Radhasoami Faith are not meant for the dull-headed and superstitious adherents of convention and the worldlings. They are meant only for those in whose hearts, a sincere desire and an earnest longing for the salvation of their soul have been engendered as a result of their observation of their own condition and the condition of the world. Such persons cannot get respite and peace through anyone, except the true and perfect guru, and they alone would be able to recognise the perfect guru and appreciate his inestimable value. It has been laid down that, "Adopt a guru after satisfying yourself thoroughly and drink water after filtering it."

33. He who adopts a guru without due consideration and appraisal will have to repent in the end.

34. Hereditary gurus of today have reached a plight that they leave directions to their disciples to perform Gayá* ceremony on their behalf so that

*Gayá=Name of a city in Behar, a state in India, which is a place of pilgrimage and where the surviving relative of a dead person performs certain ceremony, called the ceremony of Gayá, to enable the dead to secure location in heaven.

their soul may reach heaven. Woe be to that institution of guruship, where the guru has to depend for the salvation of his soul on the performance of the Gayá ceremony by his disciples. And thousand pities on the understanding of those fools who adopt such ignoramuses as their gurus. No wonder that gurus and disciples of such types do vilify Sants and their devotees. They are greater fools and arrant worldlings, who listen credulously to the malicious criticisms of such ignorant gurus and stupid disciples.

35. **FOURTHLY PARTICIPATION OF LADIES IN SATSANG IN CONTRAVENTION TO THE ALLEGED PURDAH SYSTEM.** The spirit entity is as much present in a woman as in a man. Its potency is equal in both sexes, except as regards physical strength, which varies.

36. Nowadays girls also study in schools and colleges and take the degrees of B. A. and M. A. and qualify as doctors. It would be seen from the accounts of the devotees given in the *Bhaktmál* (the book of historical accounts of Bhaktas) that there have been many women devotees in the past, who were accorded high status by the Lord, and whose names are remembered today with feelings of veneration and love.

37. It should be understood, that the high status in learning or devotion and Parmarth could not be achieved by living in *Purdáh** (behind the veil). Those who live throughout in *Purdáh*

* *Purdah*=A curtain or screen used (especially in Muslim countries) to screen women from public gaze; veil.

remain dull headed and backward and they possess absolutely no idea of the salvation of their soul.

38. It is a matter of great pity that ladies, who have the capacity to acquire learning and to make progress in Bhakti (devotion), should be relegated to a lower position in the household, and be deprived of the benefit of learning and devotion. Lower jobs or menial work could well be taken from a maid servant on payment of a few rupees. What is more regrettable is that such restrictions be imposed on them as to debar them completely from securing a blessed position.

39. It is not absolutely necessary for women to acquire high education. But at least, that much of learning is necessary as would enable them to carry on correspondence with their parents, brothers, husbands and children, and to maintain domestic accounts, and they may also read and understand the scriptures of their faith.

40. After women acquire knowledge as described above and learn the modes of devotion, it would matter little whether they stay at home or live away from home with their husbands, because they would always have a companion by their side in the form of scriptures to engender and develop sincere and true devotion in them. Whenever they get leisure from the house-hold duties and chores, they could engage themselves in the perusal of the scriptures, and the benefit so derived would be immense. Their spare time would be spent either in remembering the Lord or in the thoughts of controlling their mind and senses. They would be saved from the

sin of speaking ill of others, useless gossiping and slandering.

41. The entire responsibility and blame for keeping the women unlettered and ignorant lie with their husbands. A husband, who is a sincere Parmárhí, would naturally prefer his wife to join him in his Parmárhí pursuits. A husband, who knows the value of education, and understands that it would enable him and his wife to be able to correspond with each other and keep family accounts, would insist on his wife's receiving at least that much of education. He would induce her to peruse scriptures and perform practices, so that the good of both husband and wife may be assured in this world and hereafter, and they may be saved from sinful acts.

42. Those, who have not met with a perfect guru and do not perform any Parmárhí practice, and do not realize the value of their time and of their human form, are unfortunate themselves, and are also the cause of misfortune to their wives. They would reap the fruit of their sins hereafter. Being blessed with human form, if one fritters away one's life in ordinary pursuits, earning money, eating and drinking, one is no better than a brute.

43. As regards Purdáh¹ system, it is worth consideration, how far people can make their women observe it. When the ladies go to the Ganges or the Yamuná for a dip, or visit fairs and Tamáshás² organised at the shrines and places of pilgrimage,

1. Not going out in the public; usually remaining indoors.

2. Entertainments, Exhibitions, etc.

and go about from temple to temple for Darashan or call on their relatives and caste fellows on the occasions of festivals, feasts, mourning, condolences, etc., or participate in the processions of their deities and gurus, or go out for the worship of Sítlá¹, Varáhi², goddess Bhawání³ and other deities on special occasions, they walk unhesitatingly in the bázárs, streets and alleys, with their faces unveiled and bodies decked in fine dresses and ornaments, when every one sees them. In temples and fairs, women are invariably jostled about in the heavy crowds. They take bath in the presence of hundreds of men and women in rivers. To what extent can the observance of Purdáh be practised in these circumstances and how far can women be kept away from the public gaze and coming nearer to unknown males? Besides, when they have to travel by day and night for long hours and sometimes for days together and unfamiliar males of all castes and communities, high and low, occupy the same compartment and when on alighting, they have to pass through the crowd on the platform, the observance of Purdáh is not possible. Again, on the occasions of marriages and funerals, a large number of males assemble in the house when men and women do jointly perform functions and rites.

44. As regards Satsang it is mainly the aged ladies, who generally take part. Moreover they are

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1. Sitla=The goddess presiding over small-pox.
 2. Varahi=The Shakti of Vishnu in the form of a boar. One of the eight mothers, said to attend on Shiva. One of the eight classes of female ancestors, or Manes.
 3. Bhawani=Name of Parvati, wife of Shiva.

always accompanied by their near relative. As far as the young ladies are concerned, in the first place, they are not admitted into the general and common Satsang. Space provided for them is screened whence they can hear the discourses. If, however, any one of them sometimes sits in the common Satsang, she is invariably accompanied by her husband, parents, brothers or sons, and she sits in a place set apart for ladies where no male is allowed to sit. At the close of the Satsang, ladies, as a rule, go back to their homes escorted by their male relatives. But if any one has to stay on, she goes to that portion of the house, which is exclusively meant for ladies. No lady is given a seat in the midst of gents nor has she to speak to them. Even the gents seldom talk among themselves, because during Satsang all of them listen to the discourses and after Satsang they are engaged in their devotional practices separately. The ladies go to the rooms reserved for them and gents remain in that portion of the house, which is particularly meant for their use. When the ladies sit in common Satsang, each has a wrapper on, which covers her body completely. Barring a few aged ones, with very old connections with Satsang, other ladies and specially the young ones seldom attend the night Satsang. They do not come daily, but whenever they do come, they are accompanied by their near relatives and on the termination of Satsang they return to their homes accompanied by their relatives. During the day also, it is seldom that the young ladies attend Satsang. But when they do, they are seated in that portion of the house, which is adjacent

to the Satsang hall and has sufficient privacy. Some persons do not like their wives and female relatives to sit inside the screened space away from them. In that case, the ladies of their families sit in the common Satsang but with special permission and with the wrappers on. But this does not happen very often. It is only when out-station Satsangis visit for a week or two or sometimes for a month or two, that their ladies, who come with them for the sole object of attending Satsang and performing devotional practices, sit in common Satsang with great zeal and eagerness for Parmáarth. Their eyes remain fixed on Darshan. Likewise, the eyes of all men and women during Satsang are invariably fixed on the personage delivering discourses. It is a special kind of practice, performed during Satsang that the participants sit with their eyes either fixed on the face of the Guru or closed, in contemplation. It is, therefore, rarely that men or women can gaze at each other. All have the acquisition of spiritual benefit and bliss at heart. Hence they either gaze at Him, who delivers discourses or contemplate the Swarúp (Holy Form) with their eyes closed, as in Dhyán. Does this arrangement, in any measure, countenance indecency or disregard for Purdáh system ? All activities, connected with Satsang, are performed with the object of obtaining the grace and Darshan of the Supreme Father. The world and its thoughts are very remote from one's mind at that time. On the other hand, when the ladies go out on other occasions or visit other places, they do not perform any Parmáarthí act in particular.

On the contrary, they amuse themselves with entertainments and diversions. How great is the difference between the conditions there and in the Satsang, and between the benefit derived there and in the Satsang ?

45. All men and women, who join such a Satsang, will only ensure the redemption of their souls. They can learn the modes of devotion, the practices of which can be performed at their residences, and will secure to them the joy and bliss of reaching internally the Holy Feet of the Supreme Father. It will, however, be necessary for them to attend Satsang now and then, so that they may receive requisite instructions to render their devotional practices progressive and easy, and have their errors, if any, duly corrected. The secrets of the esoteric internal practices and modes of devotion, revealed by Sants and particularly by Sat Guru Radhasoami Dayal, in the present age, which every man, woman and child, young and old, can perform with ease and without any risk or danger, and as a result of which they can witness, for themselves, the process of eventual salvation of their soul during their own life time, are not known to any faith, cult or sect, extant in the world to day. These can be learnt only from the Radhasoami Satsang. Any person, who sincerely desires or feels the need of the salvation of his soul, can learn these modes of devotion from Radhasoami Satsang. He can secretly perform these practices in his house, and achieve the highest good of the human form by experiencing joy and bliss internally. Those, who

have no faith in it, are at liberty to do what they like. But they shall have to repent deeply in the end, when all their remorse and regret would be of little avail.

46. It should be realised that to prevent any man or woman, and particularly widows, from joining such a Satsang, perusing scriptures of true and sublime faith and performing the internal spiritual practices prescribed by it, is, to do tremendous harm and injury to the spiritual interests of that person. He who does so commits a great sin.

47. Care and caution are, no doubt, necessary in every matter. Every body should exercise due care, caution and restrain in his behaviour in Satsang and at his house. If any person observing his carelessness or negligence in behaviour, warns and suggests correction, he should be looked upon as a true well-wisher. It is necessary and advisable to act upon his suggestion. It behoves Parmārthís as well that, as far as possible, they should so conduct themselves that their temporal affairs may go on unhampered and, at the same time, their Parmārthí progress may also go on satisfactorily. The middle course, i. e., one of moderation, therefore, is always beneficial in every matter, whether worldly or Parmārthi. Extremes always cause pain and trouble. Purdáh and necessary restrictions to the extent they are needed and considered proper for ladies must be observed. Males should as well regulate their conduct of life observing due care and restrictions. But participation

in Satsang and performance of practices after due initiation are necessary and desirable for everyone. Sants have stated that :—

“The fear and consideration of the world mars and thwarts one’s objective; the attachment for the world is a noose round the neck (of a man)”

COUPLET

A passionate woman, who observes Purdáh, and does not listen to the discourses of a Guru, shall become a sow in the next birth and shall roam about naked.

48. Decorum and restraint to a desirable extent in society are necessary. Their undue and unnecessary observance and Purdáh, which may conflict with Parmarthis pursuits, need not be adhered to. However the ways of high class Parmarthis would be unique and singular and quite different from those of the people in general. In worldly affairs too, he, who is very much enthusiastic and earnest about something in particular, would differ from others. But both in the sphere of Parmarth and of worldly activities such persons are only rare. They would not be subordinate to any authority, nor can they be bound by any rules of conduct.

EXPLANATION OF SHABD 20, BACHAN 41, SAR BACHAN POETRY, PART 2

(1) (The spirit) ended or lost itself in the world and forgot its original home.

Explanation :—The spirit got entangled in the

pleasures of the world and senses and sank down to the level of inert matter. It forgot the region of Daswán Dwár of Sants, which is the source and origin of the creation of three Loks, and from where the spirit had originally descended to Pind.

- (2) (It) rose up again to the middle region and thought about the end, i. e., the ultimate region.

Explanation :—The spirit again assumed a human form in the world which is the middle region and from where it repaired to Daswán Dwár, i. e., the highest region of Trilokí (the universe of three Loks).

- (3) Then it (spirit) left all the three regions, viz., the beginning, the end and the middle; and proceeded towards its original source.

Explanation :—Eventually the spirit discarded all the three regions, viz., the initial one (Daswán Dwár), the middle one (this mortal world) and the last one (inanimate creation) and ascended to the region of its original source, i. e., Sat Purush Radhasoami, or it fixed that region, as its objective and goal, and began to ascend in that direction.

- (4) Life immortal would be his lot, who mounts the Soolí (an impaling stake, cross) this time.

Explanation :—Sooli is that spiritual current which descends from Sahas-dal-kanwal to the rectum. Whosoever holding fast to this current and riding upon it ascends higher

beyond the sixth centre, shall conquer death, and on reaching Sat Lok will become immortal.

- (5) The hare killed the lion. Who could understand the inner meaning of this allegorical language ?

Explanation :—The same spirit, which was weak and meek like a hare while in Pind, on reaching Daswán Dwár, will kill the lion, i. e., Kál.

- (6) Mother and father both were begotten, by the son, while sitting on the cot or cradle.

Explanation :—When the spirit entered into the womb, i. e., the region of the six centres, it first created Brahmánd and Pind. In other words, the regions of Brahm and Máya were evolved by the action of its creative force. When the spirit incarnated, i. e., the Jíva came out of the womb, the same Jíva became the son (creature) of Maya and Brahm on account of its location in Pind.

- (7) The fish climbed up the sky, and left the earth vacuous.

Explanation :—When the spirit like a fish embraced Shabd (spiritual sound) and returned or ascended higher against the current coming down, it left or vacated Pind.

- (8) The moon and the sun emerged from Pátál*

*Patal=The last of the seven regions or worlds under the earth.

(the infernal regions below the earth) after opening the gate.

Explanation :—When the spirit ascended higher and higher beyond Daswan Dwar, the regions of sun and moon, i. e., Trikuti and Sunn both appeared like infernal regions, i. e., very low from that place.

(9) The thieves caught the banker; the banker has to put on the tight fitting garment (bodice).

Explanation :—When the spirit, descended in Pind, Kal, Karam, Kam, Krodh, Lobh, Moh, Ahankar (egotism), etc., which are all like thieves, surrounded it (the spirit) and imprisoned it in the physical body.

(10) (They) drank and drank nectar and died; and untied the knot of poison.

Explanation :—When that spirit proceeded towards its Original Home and crossed Brahmand and sent down the current of nectar, those very thieves drank of the nectar and died. The focus or knot of their poison was loosened and annihilated.

(11) Radhasoami has sung this priceless secret.

Explanation :—Radhasoami has revealed the priceless secret of the inestimable region.

(12) Who, except a Sant, can understand this unfathomable secret ?

Explanation :—None but a Sant can understand this hidden secret.

(13) The goat killed the wolf, with the help of the herd of deer.

Explanation :—The spirit, while in Pind, was like a goat, and the wolf-like Kal preyed on it. But when it turned upwards and reached Brahmand and still higher by the grace of Sat Guru it secured the cooperation of mind and senses, and with their help attacked and killed Kal, the wolf.

- (14) Surat (spirit) merged with Shabd, and lo ! the ocean of nectar was prepared.

Explanation :—Thereafter the spirit became one with Shabd, i. e., the store house of nectar was laid open.

EXPLANATION OF SHABD 21, BACHAN 41, SAR BACHAN POETRY, PART 2.

- (1) The Guru has said things which are seemingly contradictory, and taught and preached stupidity.

Explanation :—The Guru has taught something which is apparently opposed to reason and common sense, viz., that one should behave like a simpleton in the world, i. e., give up cleverness, then no one will catch you or hold you responsible.

The other meaning is that one should take care and safeguard truth and reality, i. e., one should turn his attention from this side or the world and cling fast to the Feet of Radhasoami Dayal with a firm resolve.

- (2) He, who slept, gained wealth; he who kept awake lost his store of wealth or good.

Explanation :—He, who being fed up with the

affairs of world took little interest in its affairs, i. e., neglected the world and got engaged in Parmarth, he alone gained wealth of Love as a result of his efforts in the sphere of Parmarth. On the other hand, he, who directed his attention towards the world and its affairs, with great care and enthusiasm, lost the wealth of Parmarth and wasted his spirituality for nothing.

- (3) He, who remained seated, traversed the path; he, who continued to walk could not reach the goal.

Explanation :—He, whose mind became quiescent outwardly and concentrated internally, ascended upwards and traversing the way of Parmarth (spiritual regeneration), advanced towards the Original Home; while he, whose mind remained restless and continued to wander about in the world, could not find the way to his Home nor advanced towards it.

- (4) The earth climbed up the sky; Sunni, the denizen of Sunn, sank into the nether regions.

Explanation :—The spirit entity which ascended into Brahmand and regions beyond it through devotional practices, also took Maya along with it, which had its origin in Trikuti, and which on its return merged into its source. On the other hand, that spirit which remained entangled in the world, went down to lower and still lower

regions in consequence of its association with Maya (matter).

- (5) Theft (secrecy) pleased the (Lord) husband, the truthful person was defeated.

Explanation :—He, who kept secret from the world his spiritual attainments and progress, pleased the Lord. But he, who freely divulged his spiritual progress to the people of the world, had to face all sorts of difficulties and had to undergo severe torments. His Parmarth (spiritual progress) received a set back.

- (6) Fire shivered with cold, rain dried up the harvest.

Explanation :—When the spirit ascended towards Gagan (Trikuti), then fire, i. e., Maya (which was alive due to the help of the spirit) shivered, i. e., its spirituality was withdrawn. And when nectar was showered internally on the ascending spirit, then due to the ascension or withdrawal of spirit, its down flowing currents dried up and receded.

- (7) Bread feels tormented with hunger every moment, water now feels restless with thirst.

Explanation :—Thereafter bread, i.e., Maya, and its material objects, which used to be vitalized by the currents of spirit, began to feel hungry for the spiritual current. Similarly water, i. e., mind began to feel thirsty for the current of spirit.

- (8) Bed was spread over the sleeping person ; one, who was awake, fell into a deep slumber.

Explanation :—He, who ignored Parmarth, remained asleep, got immersed in Maya, was weighed down and entangled within six centres of Pind. But he, who devoted himself to Parmarth with care and vigilance, remained indifferent to Pind and the world.

- (9) The barren (female) became tired of giving birth to children, while the fertile (female) came to be known as barren in the end.

Explanation :—The barren female, i.e., Maya brought about numerous varieties of creation and objects (when the spirit descended into the domain of Maya). But when the spirit which alone was endowed with creative faculty withdrew itself and reached beyond Pind and Brahmand, the whole creation was dissolved and it alone made its advent towards its Original Home.

- (10) The earth raced on the horse back, the camels climbed up to the sky.

Explanation :—When the spirit, which had assumed physical form, in consequence of its captivity in Pind, turned up and proceeded towards Brahmánd, it rode on the horse-like mind and sped fast. At the same time the camel, i. e., breath or Prán (vital air) turned up, tore asunder the sky(ether) and rose up. (The up and down motion of a camel's body when it walks is like that of breath).

- (11) Radhasoami showed His Mauj (ordainment) to bring about the union of Surat (spirit) with Shabd (spiritual sound or Word).

Explanation :—The sum and substance of this hymn is that Radhasoami, in His infinite Grace and Mauj, elevated the spirit and enabled it to merge into Shabd.

**EXPLANATION OF SHABD 22, BACHAN 41,
SAR BACHAN POETRY, PART 2.**

- (1) Listen, O friend ! I reveal a secret to you, and I will speak of new things to you now.

Explanation :—O friend, I am disclosing a secret to you and will speak to you about new things.

- (2) I will show you the moon dancing during day-time, and I'll show you the sun at the time of night.

Explanation :—Moon is visible in Sunn, which is ever resplendent like day. And at Trikuti whence Maya, i.e., darkness and night, originated, the sun shines brightly.

- (3) I'll feed the puppet of fire with water, and I'll make the water-nymph dance in fire.

Explanation :—The Jyoti (flame) at Sahas-dal-kanwal is illumined by the stream of nectar, which flows down from above. And the resonance which accompanies the current of nectar descending from Sahas-dal-kanwal, gambols within the bounds of fire, i. e., Maya.

- (4) I'll make the earth walk into the firmament, I'll show the sky within the earth.

Explanation :—I'll raise the spirit, which lives in the body, to the sky and then I will enable you to see the sky, within the earth, i.e., body.

- (5) I'll make the sky move and will make the wind stay or stationary, I'll have the lion killed and make the jackal win.

Explanation :—When the sky, i. e., Manakash is withdrawn at the time of the ascension of spirit, the wind i.e., Prán (vital air) slows down and is eventually suspended. The jackal or Jiva, when it ascends up to Gagan (Trikuti), it kills the lion, i. e., conquers Kál.

- (6) I'll make the weak defeat the strong, I'll make this display while ascending to Trikuti.

Explanation :—The Jiva (spirit) is powerless in Pind. But when it ascends up to Trikuti, it overpowers Kal, the strong power.

- (7) I'll transform the flock of crows into Hansas (swans), I'll make the owls see the sun.

Explanation :—Innumerable Jivas, who are like crows, i. e., subservient to mind in Pind, will be transformed into Hansas, after being raised up to Daswan Dwar. And after elevating them I'll enable the worldlings, who are blind and ignorant in respect of the Supreme Being, like owls, to have Darshan (vision) of Brahm, who has the form of a sun in Trikuti.

- (8) I unhesitatingly sing all these contradictory things, because I have found such an omnipotent Radhasoami.

Explanation :—All these things, which are seemingly contradictory to human reasoning and common-sense, can be shown as true by

the Grace of the Omnipotent Sat Guru
Radhasoami Dayal.

Discourse 51

DEVOTIONAL PRACTICES OF RADHASOAMI
FAITH AND THEIR RESULTS

1. Whosoever has earnestly embraced Radhasoami Faith with the object of achieving perfect salvation of his soul and attaining the supreme and everlasting bliss, after securing deliverance from the pains and pleasures of the physical body and cycles of births and deaths, should search out a guru, who is conversant with the secrets of Shabd and who himself performs its practices. He should sincerely take the Saran of Radhasoami Dayal and His Satsang and regularly perform the practices twice, thrice or four times a day after getting himself initiated into the modes of devotion. If he does so, he would certainly derive some bliss and his mind and spirit would be detached more and more every day from the Pind Desh (material region) and would ascend to Ákash (sky) and beyond it internally. Ultimately, his spirit would be translated to the region of Sants, which is beyond Pind and Brahmánd, and the domain of Máyá. Then he would attain the everlasting bliss and achieve complete emancipation from the pains and pleasures of metempsychosis.

2. It is not desirable, in any circumstance, for a practitioner of Surat Shabd Yoga to importune impatiently for prompt results or to give up practices in despondency.

3. Whosoever is sincerely fond of some thing, performs it more or less correctly. No obstacle or apparent difficulty can deter him from doing it. On the contrary, he feels exhilarated by applying more of energy and attention to its performance and does not at all find it irksome. He does not give it up either impatiently or in despair, no matter how long it may take him to complete it. So also the devotees of Parmarth (spiritual practice) should continue their practices with a firm determination. He, who continues his devotional practices with a firm faith that mercy would certainly be forthcoming one day, would never go unrewarded. Radhasoami Dayal will, in His own grace, bestow joy and bliss upon him internally from time to time, as He thinks fit.

4. A boy, who is sent to school, does not find any joy in his studies at once. But, if he continues to study daily, for sometime, due to pressure or fear, he begins to enjoy it gradually. Ultimately, he is so keenly devoted to it that he refuses to be kept away from it. Rather he applies himself to it all the more harder. Similarly, in the case of Parmarth, it is necessary, in the beginning, to have the fear of Chaurásī (recurrent births and deaths), of the tortures of hell, of the pains of metempsychosis and of the physical body, as well as a desire for the salvation of one's soul and to have communion with the Supreme Father. If the fear and desire are sincere (though weak in the beginning), the Parmarthi practices would continue to be performed daily, some joy would also be felt

definitely. The more accurately the practices are performed, the more the mind and spirit will be freed from worldly thoughts and will be concentrated on the Holy Form at the time of Dhyān, and on Shabd at the time of Bhajan, and the more will be the internal joy every day. The habit of performing the devotional practices will also get strengthened gradually.

5. A six-month or a year old child does not particularly know the taste of what he eats or drinks, but when he eats certain things every day or very often, he begins gradually to acquire taste for these and cultivates liking for them. In the same way, Jivas are not able to appreciate the bliss and joy in devotional practices, in the early stages, because they are mostly wrapped up in worldly thoughts in consequence of their long-established habit. But if they persevere in their practices for some time, and dispel worldly thoughts, they would begin to feel some joy, and eventually the habit would become so strong that they would feel uneasy, if they do not perform the practices every day. Hence, every Parmarthi, whether his eagerness be keen or not, should continue his practices, with perseverance, till the habit is formed and becomes firm.

6. Just as there are three grades in Creation and in everything, viz., fine, medium and coarse, or good, mediocre and bad, or high, middling and low, so there are three categories of people. Those of the first category are quick in their comprehension and grasp of the meaning of discourses. Their

doubts and misapprehensions are also removed before long, and when they devote themselves to the internal practices, they achieve quicker results, because whatever they do, they do whole-heartedly.

7. The people of mediocre category will take a little more time in achieving all this.

8. But the people of the lowest category are slow and dull in their understanding. Doubts and misapprehensions crop up, very frequently, in their minds, and they feel terribly disturbed by worldly thoughts at the time of Bhajan and Dhyan. Consequently, in the initial stages of their Dhyan and Bhajan, they will feel little bliss and that too not very often. But if they will continue their devotional practices everyday, with regularity, a habit would be formed after some time, and the difficulties and obstacles in the way of concentration of their mind and enjoying bliss would gradually be mitigated and removed.

9. No joy or bliss can be derived without the internal quiescence and concentration of mind and spirit. A sincere practitioner should, therefore, take particular care that his mind is not taken up by worldly thoughts and ramblings at the time of devotional practices, otherwise no bliss will be felt in Abhyas.

10. It can be observed that if one's mind is pre-occupied with some thought or anxiety at the time of eating, one does not feel the taste of any thing, (although the fare may consist of a variety of preparations), i. e., although one does eat every

type of preparation, yet one does not feel what one ate or what its taste was like.

11. How can, then, the spiritual practices, prescribed by Sants, which are extremely delicate and subtle, be felt enjoyable without the concentration of mind and spirit ? Just as the food comes in contact with the tongue at the time of eating, yet its taste cannot be enjoyed if the attention is elsewhere, so if the mind and spirit of the practitioner did reach up to the Form or partially come in contact with the current of Shabd, no joy and bliss can be experienced in Dhyān and Bhajan, if the attention is directed elsewhere, i. e., engaged in worldly thoughts. It is, therefore, very important that the attention is kept under control at the time of devotional practices. In other words, joy would be experienced only, if the attention is focussed on Form and Shabd, otherwise one would achieve nothing at the end of his devotional practice and would feel unhappy.

12. Some people are very impatient and want to enjoy the bliss of their spiritual practices very quickly. Otherwise, they, in their despair, begin to criticise the Faith or the benefits accruing from devotional practices or the Guru, and would not care to examine the state of their minds and their ability nor would they care to make good the deficiency in them. How can any bliss be experienced in these circumstances ? They always wish that Radhasoami Dayal may, in His grace, enable them to achieve the objective ; that is to say, they want Radhasoami Dayal to turn their mind and senses towards Parmarth and to ward off all obstacles

and desires at the time of Abhyas and to bestow internal bliss and joy on them by His own grace and mercy. But they also pay little attention and do not correctly observe the methods prescribed for overcoming hurdles and applying the mind to the devotional practices. How can then the prayers of such persons be granted promptly ? However, if they would continue to perform the practices regularly, and would exercise control over their mind and senses to some extent, and would act up to the instructions that may be given to them, they would certainly begin to experience bliss in their Bhajan, in a short time.

13. It is evident that all actions, internal as well ^{as} external, are performed with the help of the currents of mind and spirit. The current flows in the same direction in which the attention of a person is sincerely diverted, and it performs its work. If, at the time of Abhyas, a Parmarthi turns his attention upwards internally and tries to fix it on the Form or Shabd or any particular region, as prescribed by Sants, the currents of mind, spirit and sight would, unfailingly, flow upwards and as long as no other thought causes a disturbance, i. e., no contrary current is set in motion, the direction of that current would remain upwards and some joy and bliss would surely be experienced, in consequence of this abstraction and withdrawal of the spirit current, because the higher region is one of greater joy and bliss, than the plane on which the spirit is normally located in the wakeful condition, as is stated in the following couplet :—

O beloved of Guru (spirit) ! turn inwards and look up ; Take upwards the current in both eyes and detach yourself from the body.

14. The currents of mind, spirit and sight flow in the direction in which one's attention is directed.

15. Hence, no practitioner, who is a follower of the Radhasoami Faith, should give way to despair; under any circumstance. He should, instead, try carefully to restrain his mind and senses at the time of devotional practices. In case, there is any deficiency in him, he should inquire for the remedial measures and act accordingly. In course of time, the state of his mind would begin to improve, and when his mind and senses get habituated to internal joy and bliss, they would, of themselves, tend towards the devotional practices at the appointed time, and all obstacles would gradually be removed and joy and bliss would continue to be experienced.

Discourse 52

THE ATTITUDE WHICH THE FOLLOWERS OF RADHASOAMI FAITH SHOULD ADOPT TOWARDS THE WORLDY PEOPLE AND THE FOLLOWERS OF OTHER RELIGIONS, PARTICULARLY VÁCHAK GYÁNÍS (THE ACADEMICAL THEOLOGIANs) AND SÚFÍS (MYSTICS).

1. ATTITUDE TOWARDS WORLDLY PEOPLE :-The followers of the Radhasoami Faith

should reduce their contact and dealings with the worldly people and the members of their community to the minimum. They should not mix with them very often or with deep affection, nor should they spend much time in their company. One may keep their society or converse with them only to the extent necessary. More than essential contact with them is undesirable; otherwise their habits, temperament and wordly desires would affect the heart of a Parmarthi and would create obstacles and difficulties in his Abhyas. His devotion and mode of life, conducive to Bhakti, would also be adversely affected.

2. ATTITUDE TOWARDS FORMALISTS, OR THOSE WHO OBSERVE OUTWARD FORMS OF WORSHIP, AND ICONOLATERS :— All those, who profess to follow the religion of past Sants or any other religion, but worship only idols, symbols, memorials, shrines, scriptures and writings and do not perform any Abhyas, except reciting or listening to the recitation of scriptures and sacred writings and are totally unacquainted with the esoteric meaning of the contents of scriptures and holy writings, and also with internal secrets, and make no efforts to learn them and, on the contrary, pay little heed to the discourses dealing with the internal secrets, if delivered for their benefit, are dogmatic adherents of form and conventions. The followers of Radhasoami Faith should shun their company. Friendship and connections with them are not desirable, because they, too, are worldly and have not the slightest feeling of love and

devotion towards the Supreme Being. Any one who mixes with them would also be drawn towards the world and they would like him to become indifferent towards true Parmarth. Such men would create all kinds of doubts in the mind of a true Parmarthi. They would aver that whosoever lives in the world and does not enjoy the pleasures of the senses or does not want to do so, is a veritable fool and an unfortunate being ; or that it is entirely a folly to sacrifice the present enjoyments and pleasures of the world for the imaginary bliss of Parmarth.

3. ATTITUDE TOWARDS KARAM-KÁNDÍS (THOSE WHO DOGMATICALLY ADHERE TO OUTWARD RELIGIOUS ACTS AND RITUALS) AND HATH-YOGIS, WHO MORTIFY AND 'TORMENT THEIR BODIES IN MANY WAYS :—Karam-kándís perform a number of formal rites and ceremonies and indulge in outward activities in the expectation of securing various pleasures of this world or of heaven. Hath-Yogis undergo many torments and mortifications for the cleanliness of some part of their body or to cure some disease or obtaining super-natural powers. The followers of Radhasoami Faith must shun them also. In no circumstance, it is desirable to associate and keep friendship with them. Moreover, if according to worldly relationship they happen to be one's relatives or old friends and associates, one should gradually cut down one's contact and social intercourse with them to the extent essential, due to consideration of social

obligations. One should refrain from discussing Parmarthi matters with them, because they have no love or devotion in their hearts for the true Lord nor is there any quest for it. They either crave for the pleasures of this world or of heaven, or they want to amass wealth and earn name and fame by displaying their supernatural powers before the world. They neither possess an iota of desire for true Parmarth nor are they capable of it. All efforts, discourses and discussions with them in order to improve and enlighten them would, therefore, be a sheer waste of time. When they are defeated in discussions they would become spiteful and would have recourse to vilification and denunciation of Sant Mat.

4. ATTITUDE TOWARDS THOSE WHO PERFORM INTERNAL SUMIRAN AND DHYAN :— These persons perform Sumiran and Dhyān internally at the navel or heart centre, or internally knock or strike there by forceful repetition of some holy name or Mantra, or they raise the resonance of a Name from below to the middle of the eyes or the eye-brows or they perform Poorak (inhalation of air through one of the nostrils, while the other is closed with a finger) and Rechak (exhalation of air drawn in through one of the nostrils while the other is closed with a finger) through right and left nostrils and perform Sumiran of Gáyatrī* Mantra or any other Nám, during the

*Gayatri Mantra = Name of a very sacred incantation in verse repeated by every Brahmin during his morning and evening devotion.

state of Kumbhak (suspension of breath after inhalation and before exhalation; these exercises of breathing are auxiliary modes of purification for Pránáyám Yoga). But the duration of this practice does not exceed three or four minutes and since the practitioners are not properly acquainted with the secrets of the Form and of the various centres in the microcosm, their practices lead them to no higher stage than one or the other of the centres within the Pind.

5. All of them consider themselves to be internal Abhyasis; and it is also true that their practices result in inner purification and achievement of some bliss. But they too, are formalists according to the religion of Saints, because the scope of their practice is limited to the lower part of the microcosm, i. e., within the six Chakras. It is not necessary for the followers of the Radhasoami Faith to have any religious contact with them also.

6. ATTITUDE TOWARDS THOSE WHO PERFORM THE PRACTICES OF MUDRAS :—
Of these practitioners who perform the practice of Shabd (sound) and sight are a better class, but their practices also terminate below Sahas-dal-Kanwal. They are ignorant about the centres beyond. The practices of Shabd and Form that they perform are merely with the object of achieving concentration and quiescence of mind. Ascension of spirit is not at all achieved through their practices, nor do they know anything about the significance and secrets of Shabd and of the Being, who is the source of Shabd nor do they have

any quest for Him. Therefore there can be no common meeting ground between them and the followers of the Radhasoami Faith. They become satiated and complacent on acquiring some bliss and witnessing partial refulgence. And since they have not had the benefit of association with the true and perfect guru, they become so proud and self conceited that they are not prepared to learn and understand the secrets of the regions beyond or to perform the practices for reaching there. If the secrets of the higher regions of Sant Mat are revealed to them, they simply criticise and ridicule.

7. ATTITUDE TOWARDS THOSE WHO PERFORM ASHTÁNG-YOGA (EIGHT-FOLD SYSTEM OF YOGA) :—The practitioners of Ashtáng Yoga or Pránáyám would be very few; on the contrary, it seems that a perfect practitioner of this system of Yoga is not to be found or wholly rare at present. Whosoever commences the practice of this Yoga, had to give it up due to some obstacle or danger, or because he fell ill seriously. If a perfect Yogi of this system can be met with, he would, realising the supremacy of the Sant Mat, take up the practices, prescribed by it. But the beginners of this Yoga system, who are generally met with, and who have not even awakened and conquered any Chakra (centre), get extremely vain and self conceited. Hence any association of the followers of the Radhasoami Faith with them is also not possible.

8. ATTITUDE TOWARDS BĀM MÁRGÍS* AND THOSE WHO CONGREGATE IN A CIRCLE AND WORSHIP BHAIRAVÍ (A MANIFESTATION OF THE GODDESS DURGÁ, WHO IS A DEITY OF A VERY LOW ORDER) :— In this sect, real practitioners are very rare. All of them are given to eating and drinking. The outward ceremonies introduced by them, are productive of results of only a low order in the present times, because the reach of a Mahatma or a perfect adept is entirely different from that of ordinary Jivas. Those, who imitate the ways of Mahatmas, without achieving perfection in practices taught by them, i. e., without achieving control over their mind and senses, will be deceived and will remain encircled in the snares of Maya. Such is said to be the condition of the followers of this sect. The followers of Sant Mat should always keep themselves away from them, and avoid their company or entering into any discussion or exchange of views on matters of Parmarth with them, because they would never listen to the teachings of Saints. Their activities are of a very low order, and the followers of this cult seem to have little or no desire for true parmāth, i. e., salvation of their souls.

9. ATTITUDE TOWARDS VĀCHAK GYÁNÍS (ACADEMICAL OR DOCTRINARIAN THEOLOGISTS) AND SÚFÍS (MYSTICS) :— It is not proper for the followers of the Radhasoami

* Bam Margis=practitioners of left-hand ritual or the doctrine of the Tantras (magical and mystical formularies for the worship of deities or the attainment of superhuman powers).

Faith to mix with this class of people as well. They have simply perused the writing of the true and perfect Gyánís (those who obtained the immediate knowledge of Brahm by merging their identity in him) and imagine themselves to have become one with Brahm, through their intellectual enlightenment and leaving aside all spiritual practices. Whoever meets them, they preach the doctrine of oneness and expatiate on it in such a way as to make him believe that he is Brahm and set him free from fear of Chaurásí and hell.

10. When any body talks to them about internal practices, as taught in Sant Mat, and inquires as to how they attained to the region of Brahm, they reply that there is no coming or going anywhere. Brahm is all-pervading and the whole creation of name and form is unreal or illusory, All that one should do, is to thoroughly understand the dicta of Gyán (real knowledge), and should entertain a firm belief that one is Brahm, and to strengthen this belief and look upon one's mind, body, and senses and other objects, as inert and material.

11. The Brahm is quite distinct from all this. He is above all sin and piety and these cannot touch him. When one's belief in this becomes firm and strong, one becomes entitled to Videh Mukti (deliverance after disembodiment, i. e., death). According to them Jiva Chaitanya (the spirituality of a soul), in such a case, would achieve emancipation from the bondage of physical bodies after

death, and in consonance with one's belief, would merge in living chaitanya (spirituality).

12. It should now be understood that the spirituality, which is living in the region of gross Maya, always remains enveloped in the covers of bodies and until the covers of bodies are removed by Abhyas (internal practices), that spirituality cannot attain deliverance, i.e., it cannot become disembodied.

13. According to the Vedánt Shástra, there are two grades of Maya. First is Shuddha Satya Pradhán (Satya or true essence and *pure Maya*) and the second is Malin Satya Pradhán (Satya or true essence and *impure Maya*). The region of *Shuddha Brahm* or *Pár-Brahm* has been described as one, beyond these two grades, and the practices of Yoga have been enjoined as the means of deliverance of one's spirit from the region of Maya. That Yoga consists in withdrawing one's Prán (vital air) beyond the six Chakras (of Pind) and having the Darshan of Brahm and then ascending further to the region of *Pár-Brahm*. When one succeeds in doing all this, true deliverance would be achieved and oneness with *Shuddha Brahm* would actually be realised. And on attaining that stage, the truth of the pronouncements, which the academical theologists utter merely from their study of the scriptures, would be truly experienced, and realised, i. e., the true Yogi would know himself as Brahm at that stage. And from there, that very Brahm would appear to be pervading in all the regions below. Until one reaches the region of *Brahm* and

Pār-Brahm through *Abhyas* (internal practices), it is idle to speak about oneness. In fact, the condition of such *Gyánís* (sophists) has not undergone any change, that is, they also, like the unenlightened, obey the dictates of mind and senses, and remain within the confines of *Avidyá* (Maya, Ignorance). They have not gained an iota of the bliss of *Brahm* or *Átmá*, nor can they see their own form (self) nor the *Darshan* of *Brahm*.

14. Besides this, *Vedánt Shástra* also says that there are three bodies, viz., *Sthúl* (gross), *Sukshm* (subtle) and *Káran* (causal) and within these three there are five *Koshas* (sheaths). *Jíva Chaitanya* (spirituality of *Jíva*) resides in the fifth, i. e., *Anna-mayí Kosh*, which is the lowest and outermost. Those five *Koshas* are :— *Anna-mayí Kosh*, i. e., *Sthúl* body; *Prán-mayí Kosh*, *Mano-mayí Kosh* and *Gyán-mayí Kosh*—these three are comprised in *Sukshm* body — and *Ánand-mayí Kosh* is called *Káran Sharír* or causal body. The fourth is *Jíva Sákshí* (the witnessing *Jíva*), i. e., *Turiá Pad*. *Jíva* possessing consciousness of ego in the *Káran* (causal) body is called *Prágya*; and *Sukshm* (subtle), *Tejas*; and *Sthúl*, *Vishwa*.

15. Now it may be considered that the true self of a man is concealed within the five *Koshas*, i. e., the three bodies. So long as these *Koshas* or bodies or covers are not pierced through, one cannot have the *Darshan* or vision of one's own self, i. e., *Átmá*. All these covers exist in *Pind*, which is a region of impure *Maya* and whose limits are co-extensive with the six *Chakras*. Similarly, in

Brahmand where Shuddha Maya abounds, there are four states of Brahm—first is Virát, i. e., Maya Sabal Brahm who performs the work of creation in collaboration with Maya; second is Hiranyagarbh, who supplies vitality to Maya Sabal, and whence the subtle matter of creation emanates; the third is Avyákrit, whence Maya emerged in a seminal state, and the fourth is Shuddha Brahm. When one breaks through and transcends these covers by means of Abhyas, one achieves communion with Shuddha Brahm. In that state, one would realize the truth of the pronouncements regarding oneness, uttered by true Gyánís and Yogeshwars. But if one, simply on reading or hearing of those pronouncements, begins to believe oneself as Shuddha Brahm, when, in fact one is located in the lower region, whether it be of pure Maya or impure Maya, and has not performed the necessary devotional practices, it is a gross misconception. It is noticed that, in fact, no change has taken place in the condition of such persons, who make such statements. Their habits and temperament are no better than those of the worldly persons, and they are slaves to their mind and senses, which make them roam about from one town to another for sight seeing, fairs, etc. Has Brahm or Átma Ánand (bliss of Brahm or Átmá) not even that much of efficacy and effect that one may stay at one place and enjoy the bliss and peace internally ?

16. It is also worth consideration that the spirituality which is all-pervading, is ensheathed in the covers of Maya at every place, whether they be

coarse or fine. In this region (Pind), which is the region of impure Maya, that Vyápak Chaitanya (diffused spirituality) is encased in very dense covers, and hence its force is latent. Now, without the help of the Vishesh Chaitanya (higher spirituality) which has, comparatively subtler covers, the Vyápak Chaitanya is incapable of doing anything and it is lying dormant. Illustration of this fact may be observed in this world. The Vyápak Chaitanya (diffused spirituality) of this world cannot perform any activity *suo motu*, and unless the energy of sun, which possesses greater or higher spirituality, quickens the dormant spirituality through its rays, it remains inoperative. Similar is the case of higher and lower regions. That spirituality is most perfect and highest, which has no covers or sheaths and which may be called the perfectly pure spirituality absolutely free from Maya. On reaching such a region, Jiva Chaitanya (spirituality of a Jiva), which the Sants call Surat (spirit entity), would attain its true form of consummate and ever-lasting bliss, after getting rid of all covers and bodies, the snares of births and deaths, Kal and Karam, and pains and pleasures, inevitably accompanying a physical body, would be cut as under and completely removed.

17. Sant give out the secrets of that path, and of the regions of higher and still higher spirituality, and finally, of the highest region of the most perfect spirituality. They have further observed that the Surat Chaitanya (spirit entity) can ascend and return to its original abode by catching hold of that thread or current (as the

whole cosmos is a network of currents, whether they be very fine or coarse or visible or invisible) along which it had descended. And the whole creation below the region of that perfect and absolute spirituality, i. e., the region, completely free from Maya, the region of Shuddha (pure and refined) Maya, and the region of Malín (impure and coarse) Maya, which came into being were evolved by that current, which issued forth from the lower portion of the region of *absolute spirituality*, and which, in the course of its descent halted at certain distance, and created the various regions. The same current, which is also known as Surat, and which in Pind (human body) stays in the eyes in a wakeful state, can return to its Original Home, beyond Pind and Brahmand, by performing the practices of Surat Shabd Yoga, by the grace of Sants. On reaching there, it would achieve true emancipation from the bondages of recurrent births and deaths, pains and pleasures. This is true salvation and unless one returns to its original Home, by performing Abhyas, after due initiation, salvation of one's soul is not at all possible by mere talk. That is why the academical theologists and Súfís (Mystics) could achieve nothing and could never reach the region of *Pár-Brahm*, which is in Brahmand. The region of Sants is one stage still higher and Yogis and Yogeshwar Gyanis never knew anything about it. Its secrets were revealed by Sants alone, and whosoever wishes to set out for that region under Their protection, can, by Their grace, reach there by performing the devotional practices taught by Them.
